The
CHRISTIAN CENTURY
A Journal of Religion

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The Dry Strategy
An Editorial

Religion and the Class War in Kentucky
By Reinhold Niebuhr

How Japanese Christians Reacted
By T. T. Brumbaugh

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The CHRISTIAN CENTURY

May 18, 1932

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The Office Notebook

The Conversation About God is now well into its last half. There are to be eight cycles, to be followed by Professor Wieman, who opened the discussion, in a concluding statement. This week concludes the fifth cycle.

The editors and the Notebook have been under the constraint of silence—a painful repression when such lively give and take was going on—lest any word of theirs should introduce a bias or an alien element into the argumentation. But the foundations have now been so well laid and so much of the superstructure of each man's thought has been erected, that the Notebook, at least, ventures to break its silence, timidly this time, but perhaps later with growing courage.

No doubt the Correspondence department will soon let down the bars and publish some of our readers' comments on the Conversation. With this first cautious lifting of the censorship we will allow a few paragraphs from letters received to pass through:

I think the authors are getting along nicely, and in due time will have marked clear boundaries about themselves, and the atmosphere about theistic controversies will have been largely cleared up. I have been greatly helped and anticipate additional delight and benefit from the articles to come. Kindly accept my thanks for these fine articles and permit me to say that this has been the most worthwhile reading I have done on this subject since my school days.

Manhattan, Kan. — CARL A. NISSEN.

Mr. Wieman, in your issue of May 4, at last gets his feet on the ground, and presents his case in terms all can understand. Had he written this last practical demonstration first, instead of the airy flights of abstract metaphysics with which he started, much misunderstanding and useless argument by his rivals would have been saved. Mr. Macintosh, also, has allowed the star to which he hitched his wagon to lift him from the solid ground of spiritual experience. When Mr. Otto denies the existence of any source from which have come the mental and material elements of his philosophy, he similarly hangs to his star, and lets the real foundation slip from under his feet.

Santa Barbara, Cal. — JOHN B. HENCK.

Please remove my name from your mailing list. I am well enough acquainted with present day deniers of God and his word without reading a journal that exploits these deniers.

Altoona, Penna. — HOMER S. BENTON.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

AN obscure item, tucked away in a few newspapers, heralds a revolution in international law. On April 5 there was initialed a treaty between Albania and the United States. The treaty deals with naturalization questions. In its original form it provided that, in case either nation should go to war, the provisions of the treaty would be abrogated. But when that paragraph reached the United States senate, it was pointed out that it implied a condition which could not come to pass, provided the two parties involved kept in good faith their pledges under the Kellogg pact. Accordingly, at the request of the senate, the paragraph has been cast out. The United States and Albania have therefore concluded the first treaty which refuses to recognize war as possibility! It adds interest to note that this treaty, refusing to contemplate the possibility that the United States might engage in war, is part of a document setting terms for naturalization that comes up for ratification at the very time when the Cutting and Griffin bills are before congress. These bills, which would make it possible for an alien holding conscientious scruples against war to obtain citizenship, are being bitterly fought by a large lobby representing various "patriotic" societies. But here is the senate, in another instrument dealing with immigration, casting out as no longer relevant a provision covering the contingency of war. Some day this legal effect of the peace pact will control all our legislation.

The First Treaty Under the New International Law

France Returns to Liberalism

HOWEVER slow it may be to affect her foreign policy, France's election of a liberal chamber of deputies is the most encouraging recent event in Europe. It is, in some respects, as surprising as it is encouraging. Almost everywhere else the European trend has been toward a reactionary nationalism. The defeat of labor in England, the gains made by Hitler in Germany, the victory of the fascists in Austria—all these developments of the past few months have seemed to indicate that the tide was running strongly toward conservatism. Now, in the moment when Europe's problems seem most insoluble, the French voter elects a chamber in which the left-wing parties have more than a hundred votes' preponderance over the right. Split up, as the French chamber is, between at least a dozen parties it will be impossible for any one of them to organize a government. A working agreement of some kind between the radical socialists led by M. Herriot and the left republicans, led by M. Tardieu, seems the most likely outcome. And such an agreement is not likely to lead to any immediate or radical changes in foreign policy. But both the radical socialists and their allies will always have to bear in mind the fact that the second largest solid bloc in the chamber will be that of the socialists, who are in favor of revision of the treaty of Versailles and radical reduction of armaments. What may come out of the intricate inter-party maneuvering characteristic of French politics it is too early to guess, but one thing seems certain: the liberalism shown by the French electorate in the May election is likely to make France a much more cooperative member of the Lausanne conference when that body convenes to deal with the woes of Europe on June 16.

Mr. Hoover Swings the Big Stick

EXASPERATED by the delay in congress in enacting the so-called economy law and the tax bill for the coming fiscal year, President Hoover gave vent to his feelings in a special message to congress and a general statement to the public which, over night, put a new complexion on affairs at Washington. The newspapers report that the President has been deluged with messages from all over the country approving his outburst, and congress showed how greatly it had been affected by passing a tax measure through the senate, based on the proposals of Secretary Mills, within three hours after receipt of the

President's message. Undoubtedly the President has struck a popular chord, and greatly increased his own political prestige, by his action. The battle on Capitol hill between what Mr. Hoover called "the people and the locust swarm of lobbyists who haunt the halls of congress seeking special privilege" had come so near to becoming deadlocked that there was a rapidly growing despair throughout the nation at any legislation that might come out of such a tangle. This vision of a President with his sleeves rolled up, his jaw set, his fists clenched, determined to get the legislation that he wants or to precipitate a fight that will make political history—this is the sort of sight to which a harassed nation will rally with enthusiasm. We are not so sure as is the President that national economic recovery requires an immediate balancing of the budget. If Mr. Hoover can force genuine economies, particularly in the extravagant appropriations for veterans and for the army and navy departments, that will go farther toward restoring public confidence than any mere technical balancing of the budget. If the nation is to balance its budget permanently—without recourse to confiscatory taxation or utter disintegration of the civil services—then the legend that three-quarters of the national expenditure is "uncontrollable," to use Mr. Hoover's phrase, must be dispelled.

Another Wage Cut—and the Market Booms!

SUCH PERSONS as are trying to do some serious thinking about the present economic and moral state of the nation are advised to take a careful look at the front page of the New York Times for May 7. There, in as large type as that conservative paper affords, will be found these headlines: "Steel Pay Cut Again; Stocks Rise Briskly." The story that follows tells how the United States Steel corporation, having already imposed a 10 per cent pay cut on October 1 of last year, is to cut wages by another 15 per cent this week. Other large steel companies will, it is forecast, follow the example thus set. And then comes this sentence: "Announcement of the cut, which was made at 2 p. m., stimulated the wildest advance in the stock market since February 13." The preferred stock of the steel corporation rose 6¾ points; the common 3⅛. This reaction of the stock market exposes at once the greed and the economic stupidity that are working together to prolong the present crisis. Greed, in that the market thought it saw a chance for bettered earnings in steel and broke its neck to take advantage of that chance, without the slightest thought for the human misery such a cut involved. Economic stupidity, because such wage cuts defeat their own purposes. Consumer power—as, for instance, in the low-price automobile trade which seems to be the present hope of the steel industry—certainly cannot revive while wages are being slashed. Rather, the cut in wages gives canny steel buyers, like Mr. Ford, another weapon by which to pound down the price they will pay. Thus, although steel reduced wages 10 per cent last October, the price of steel had fallen 9 per cent by the middle of April, and the volume of business as well. Where is the gain in that? The whole thing is, in fact, a piece of stupendous economic folly, and a huge addition to the weight of family suffering under which the nation is staggering.

The Assassination of President Doumer

AS LONG as firearms are manufactured there is probably no way of preventing the occurrence of occasional tragedies such as the assassination of the French president. The crime was the work of a madman—a member of that somber army of Russian emigres who are to be found in large numbers in France, and who live in an atmosphere of concentrated bitterness and despair that must have its effect on any but the strongest minds. The idea that, by such a killing, France might be induced to break off relations with Russia, or even to attack the soviet state, was of a sort that only a disordered brain could seriously harbor. President Doumer, despite the eminence of his position, had little hand in the direction of French policy. Never at any time in his career a strong partisan, he had maintained so strict a neutrality during his occupation of the presidency as to free that office from all the political implications which occupants such as Poincaré and Millerand had tried to give it. Personally, the French president was the most friendly and simple of men. The writer of these lines well remembers an entire afternoon that the then president of the senate took from his duties to guide a group of Americans through the Luxembourg palace. Furthermore, the regard in which the French people held M. Doumer was deepened by the memory of his sacrifice of four sons during the war. France chose Doumer as president in preference to Briand, partly because of reluctance to place so high a mark of approval on Briand's policy of general European rapprochement, but more because of hesitation over putting into the Elyseé palace so restless a figure as the famous foreign minister. In electing M. LeBrun as the slain president's successor, the nation has voted in favor of a continuation of the tradition of a politically passive executive.

Shall We Go On a Naval Building Spree?

INCREDIBLE as it will seem to most Americans who know the present economic situation, the United States senate by a better than 2-to-1 vote has passed the Hale bill, authorizing the building of between one and two billion dollars worth of warships! The precise amount of money that will be involved if this bill becomes law is not known. The bill is purposely vague on that point. It merely authorizes the building up of the navy to the uppermost limits

responsible choice. His sense of responsibility will be enlisted only if he is asked to choose between prohibition and a specific alternative. If the wets wish a genuine test of public opinion, the drys should stand firm until the issue is formulated in such a fashion as to elicit the most intelligent expression of public opinion possible.

The drys have nothing to fear in taking a liberal attitude toward resubmission when coupled with a constructive substitute. They can absolve themselves from the undeserved and unjust charge of fanaticism, if they take this position. They know full well that prohibition depends for its success upon a substantial predominance of public opinion in its favor. They have no desire to make use of their constitutional right to keep federal prohibition in the constitution until three-fourths of the states desert to the wet side. In this respect the drys are vastly more liberal than the wets would be were the situation reversed. The wets would give no quarter. They would stand their ground until the drys collected full thirty-six states to oust them. This is the history of the wets. In every contest waged in the old days they took full advantage of every legal technicality to defeat the popular will. No legislator or congressman with positive wet convictions or interests ever cast his vote in favor of a test of the popular will on the adoption of prohibition. Such representatives held their ground to the last and went down fighting. Men of neutral or doubtful minds frequently came over to the dry side, on the principle that if the people wanted prohibition they should be allowed to say so. But our political system which invests the representative of the people with the responsibility to vote according to his convictions, if he has convictions, was never violated by a genuine wet.

Yet we seem now to be tolerating a departure from our political system by the genuine drys! Yes, as an act of faith in the security of the dry position. We do not believe that the wets can unite on an alternative. And if they did, we have every confidence that the drys could beat them, not merely by holding the required thirteen states but by holding a great majority of the states. In view of the confusion that now exists we would welcome a resubmission of the eighteenth amendment coupled with any alternative upon which the wets can agree. It would clear the air. It would educate public opinion. It would make enforcement easier. It would tend to remove prohibition from the political arena. But it would accomplish these good results only if with resubmission there was coupled a constructive substitute challenging the voter's intelligent preference.

There is danger in the position taken by some current candidates for office who insist that their personal convictions are dry, but that they are willing to vote for resubmission on the ground that the people have the right to speak. (They do not use the term "resubmission," but the wet term "referendum," although there is no provision for a referendum in our federal system.) This position is pure sentimentalism, and is inconsistent with the basic idea of representative government. It is not the position we are advocating. It is dangerous because it is uncritical. Such a candidate abdicates the right to examine the form in which the issue is to be resubmitted. He leaves that to the dear wets! They can offer it in any form they choose, and such a candidate is bound to vote for its submission to the states. For a genuine dry to take this position is childish. It is also unpatriotic! It evades the essential responsibility that belongs to a congressman or senator. If the candidate admits that he is confused or uncertain or neutral, and therefore is willing, if elected, to vote for resubmission, he is not involved in any inconsistency, because his concern for the outcome is plainly not a matter of conviction. But if he insists that he is a dry, that he believes in the eighteenth amendment and as a citizen will vote and work for its continuance, he is simply showing the white feather when he promises, if elected to congress, to vote for resubmission of the question, leaving the wets to formulate the issue. As a convinced dry he cannot abdicate his responsibility in congress to see to it that the formula of resubmission is such as to elicit an intelligent and responsible expression of the will of the electorate.

From the standpoint of practical politics, the position here defined is, we hold, both a sound and a safe position for a candidate in the current year's elections. He is sorely beset by the wet agitation. He cannot take a wet position. And if he takes a definite dry stand he fears the loss of more wet votes to an opponent who promises a "referendum" than the dry votes which he may hope to lure from him. Instead, however, of washing his hands of the issue, as some candidates are doing, there is an honorable, self-respecting and politically wise course for him to pursue. Let him stand for resubmission of the eighteenth amendment—but only when the formulation of the issue includes a constructive substitute for it. "I refuse," let him say, "to vote to submit the issue under the formula of Repeal versus Zero. But if the wets will offer a substitute—any substitute—for what we now have I will, if elected to congress, vote to submit it to the states for their decision."

This, we believe, offers the way out for Mr. Hoover and the republican party. The American people do not know whether Mr. Hoover is a dry or not, in the sense of being convinced that federal prohibition is the most effective method of dealing with the liquor traffic. It is less likely that he will take a positive stand this year than four years ago. But his path can be cleared, so far as this issue is concerned, if he will stand squarely upon the report of the Wickersham commission—not on their conflicting opinions, but on their basic agreements: no return of the saloon, no relinquishment of federal authority, no government in the liquor business, and no exemption of wine and beer so long as the eighteenth amendment stands. Let him challenge all who desire a change to provide a substitute for what we now have which will

conserve the first three (the last can be disregarded because it is relative only to the continuance of the amendment) or even the first two, and let him pledge the American people that the submission to the states of the issue, Repeal versus the Specific Substitute, will have his approval. Such a position will lift him high and dry above all charges of "fanaticism" or of subservience to "fanatics," and will disentangle the liquor question from the present campaign which ought to be fought on those other issues which press no less poignantly upon the President's heart than upon the lives of all the people.

Is It Peace in the Far East?

IT IS hard not to see something symbolic in the fact that the Chinese and Japanese negotiators who signed the Shanghai truce on May 5 were both in hospital beds. Surely if ever fighting left both sides wounded and bleeding and without any semblance of recompense for their losses, the warfare in and about Shanghai has done just that. Who has won? Japan? With an expenditure of hundreds of lives and millions of dollars Japan succeeded finally in driving a formerly despised Chinese army to a line a few miles west of the city—a line from which Japan now withdraws under international supervision. Has China won? Her nineteenth route army has, to be sure, astonished the world by the tenacity of its defense and given China a new sense of incipient military power. But China comes out of the experience more rent, more chaotic than ever. Has the League of Nations won? It has, it is true, won much more than at one time seemed possible; it has the satisfaction of seeing Japan on the retreat. But it has also seen its own covenant's elaborate scheme of securing peace through the application of military sanctions reduced to shreds and tatters.

The actual terms of the truce constitute, in a measure, a victory for the Chinese. To be sure, the Japanese refused to write into the document a specific date on which the withdrawal of their troops would be completed, and to that extent they secured their diplomatic ends. But they agreed to withdraw from ground which their forces held; they agreed to have this take place under the supervision of a commission containing Chinese, Japanese, British, American, French and Italian members; they agreed to allow the Chinese to set up the police force that should take over the control of the evacuated area. Most important of all, the Japanese troops are now on their way homeward (or to Manchuria) without a word being said or a pledge made concerning the matter which is supposed to have justified the Japanese attack in the first place—the Chinese boycott! The way in which Japan has agreed to get out of Shanghai after this tremendous campaign without gaining as much as she had before she launched her troops—for it needs to be remembered that the reply of the mayor to the Japanese ultimatum just before the fighting started promised to end the boycott—can hardly be matched in international affairs since the treaty of Ghent was signed in 1814, when the United States and Great Britain concluded peace without ever mentioning the alleged causes of the war of 1812.

But if, on the surface, such advantage as there is in this truce seems to lie with the Chinese, a little closer scrutiny will show that China has not gained, but lost. The attack on Shanghai was not really aimed at Shanghai, but at the Chinese government in Nanking. That government is not much of a government. It is bankrupt. It is weak. It is plagued with corruption, inefficiency, partisanship, and almost all the other ills to which governments can fall prey. But it has had one thing in its favor—it has been a last line of defense against a communist tidal wave on the one hand, or the final disintegration of the country into anarchy on the other. The events of the past eight months, beginning with the capture of Mukden and extending to the present, have just about completed the demoralization of the Nanking government. On May 7, two days after the signing of the Shanghai truce, a "high government spokesman" informed the New York Times that Nanking would thereafter attempt to administer only the two provinces of Kiangsu and Chekiang and the fringes of land along the lower reaches of the Yangtze river.

This is an announcement of unparalleled importance. Does the west comprehend its significance? It means that the government of China has been so weakened by recent events that it will not attempt to maintain even the fiction of authority over anything except the little triangle of territory enclosed between the cities of Nanking, Hangchow and Shanghai. One glance at a map will show that this surrenders to local rule, or to the communist hordes that are now sweeping over vast sections of central China, at least 95 per cent of China proper, to say nothing of the outlying provinces! Mr. Sherwood Eddy, on his recent return from the far east, spoke of a communist sector that might eventually be set up in central China; with Nanking already thus abdicating it now seems certain that this solid communist bloc, extending from deep in south China across the teeming Yangtze valley and on up through the sparsely settled northwest to join the present U. S. S. R. in outer Mongolia, will become a reality by midsummer.

So much for China, on the verge of chaos. How about Japan? Japan withdraws from Shanghai, but she stays in Manchuria. She has dropped almost the last vestige of camouflage as to her intentions there with her revelation of the inner "Board of General Affairs," composed entirely of Japanese, which controls every action of every officer of the puppet state of Manchoukuo. But Japan faces three tremendous problems in Manchoukuo. First of all, she faces the problem of "banditry," under which convenient term

she lumps any opposition to her rule. This, it is admitted, is growing in seriousness. And when the vast areas of almost impenetrable territory in northern Manchuria are taken into account, it can easily be believed that it would cost Japan years of effort and millions of yen just to bring that part of Manchuria under police control.

Second, even the infatuated generals in Tokyo seem to be awakening to the fact that the Russia with which Japan is dealing along the border of Manchuria is a different Russia from the one which she conquered in 1905 on the banks of the Yalu. Russia has held to a remarkably restrained course under great provocation during the last few months. The operations of the Japanese in and around Harbin and along the line of the Chinese Eastern railway seemed at times to be deliberately designed to produce a break. Russia has resolutely avoided a break. But she has moved large numbers of troops to her Far Eastern province, and she is now showing signs of being ready to use those troops if sufficiently provoked. Japan's militarists know that their course toward their new neighbor must be marked by a new circumspection, or they may find that they have involved their nation in a struggle whose costs they are not prepared to pay.

Third, and most important of all, the Japanese in Manchuria still have to face their reckoning with China, the League of Nations, and the United States. China may be of no moment, save to act as the complainant in the court of world opinion, and before the league. But the league is not to be lightly dismissed. Neither is the United States. The Stimson doctrine—which Undersecretary Castle says should rather be called the Hoover doctrine—is still to be reckoned with. "No recognition for any situation, treaty or agreement brought about by means contrary to the pact of Paris." There it is, formulated by Mr. Stimson in January, approved by the league in March, underscored by Mr. Castle in May. And Japan is coming closer and closer to the day of financial reckoning; closer and closer to the time when she will have to go into the world's financial markets to find the means for developing what she now holds as a prize. Where will she get it?

So, does the signing of the truce in Shanghai mean peace in the far east? Far from it. Much as the world has a right to rejoice that the immediate source of trouble existing in that adventure has been eliminated, there remain conditions everywhere in the orient which promise more disaster. Especially is the peace of the world endangered while Japan attempts to retain a military occupation of Manchuria. Is it not time that the league, or some concert of nations, should come forward with a plan which would guarantee to China her territorial rights in Manchuria, however little that may mean in point of actual administration in these days of her chaos; which would guarantee to Japan her access to the materials which she holds are necessities for her industrial future; which would secure Russia against the invasion of her important rail connections, and which would grant to the region itself that chance for a peaceful development under which it is so sure to prosper? Unless something of this nature is done, and done soon, the tangle of interests in Manchuria may become so inextricable as to defy all efforts at peaceful solution.

A Camel Who Got Through

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a legend—at least there is going to be a legend when I have finished—that once upon a time a Great Preacher died and was carried, as everyone confidently believed, into the land of the blessed. A memorial which recorded that fact was duly erected. He himself had no doubt of his final reward, so completely had his preaching self become his second nature.

But distressing difficulties arose. It was seen how poor a record he had in his own personal life. His beautiful prayers in public were almost the only ones registered from him. He had been entirely sound in his doctrine; even St. Athanasius could not find anything seriously wrong in his theology. But he had been selfish, vain, greedy, a spoiled darling in his own home; he had loved rich men's tables, and been a snob, and as it has been said—at least it is said now—no snob can enter the kingdom of heaven. In fact he had shown very little love in his life, and altogether it looked as if there were no place for him in the City of God.

Before the decision was finally given, however, there was a round robin drawn up in the city, and widely signed. It set forth with many details that the men and women who signed it had known the Great Preacher, and had listened to him, and learned from his lips the truth which had changed their lives. But for him they declared that they would never have been in the city at all. His eloquent sermons on the love of God had taught them not only to love God but to walk in love as Christ also had loved them. His prayers had taught them to pray. His preaching had been the greatest thing in their lives. They begged therefore that he might be received, if only for their sake.

And, so the legend runs, the plea was heard and a humbled beginner was admitted into the primary department of the Celestial School.

And some consideration was given to the peculiar perils of those who preach to others. St. Paul always makes a point of this. He has been known to say that it is as hard both for a rich man and a preacher to enter into the kingdom of heaven as it is for a camel to go through the eye of a needle. But, to steal a delightful image from a fine writer, sometimes a camel gets through.

Yours in the fellowship of legend-making,

QUINTUS QUIZ.

How Japanese Christians Reacted

By T. T. Brumbaugh

THE OUTBREAK of hostilities between the Japanese and Chinese in Manchuria occurred so suddenly last September that the entire Japanese populace was taken by surprise. The issues at stake were so involved and the press reports so confusing, due to the well-known cleavage of judgment and control between the civil and the military elements of Japanese government, that few knew clearly what was happening. It was natural therefore that, except for expressions of pained surprise and fervent prayers for peace, Japanese Christians did little more during those first few weeks than anxiously await a better understanding of the factors involved. Certain Christian pastors and representatives of the Fellowship of Reconciliation did, however, call upon the government to check the advance of the Japanese armies and to seek the peaceful settlement of the Manchurian incident before it was too late.

It will be remembered that the taking of Mukden and Kirin coincided with the time when funds were being solicited throughout the world for Chinese flood relief. A special drive for this cause had been planned in the Japanese churches, and the writer at this time heard one pastor urging his flock to contribute to the relief of suffering China as a demonstration of Japanese Christianity's true attitude toward the Chinese people. A large sum of money was collected in Japan and sent to China, and it was regrettable that the Chinese could not conscientiously accept this expression of genuine sympathy from sincere Japanese friends.

First Action by Christian Council

By the middle of October it had become clear to all that the Tokyo cabinet could not speak for the intentions of the military authorities of Japan, and after the Chinchow incident many Japanese began to feel that only wise counsel and the application of moral pressure from both within and without the country could bring the Manchurian embroglio to a peaceful settlement. Accordingly the National Christian Council of Japan, composed of representatives of almost all Protestant churches in Japan, at its annual meeting on Armistice day issued a statement confessing the feeling of "self-reproach that the spirit of world peace does not pervade the world's life," pledging themselves "to new endeavor in behalf of peace in the orient and throughout the world," and asking "the prayers and cooperation of our brethren in Christ and peace organizations everywhere" to this end.

The fall of the Wakatsuki cabinet early in December, and the repudiation of the liberal and peaceful Shidehara diplomacy involved therein, together with the ugly rumors that began to circulate concerning an attempted military *coup d'etat* and a threatened reign of terror if the nation were not united in facing China and the world, brought many Christians and other liberals to full realization of the sinister influences in high places of government and the danger of world conflict if the Japanese military remained unchecked in power and policy.

Support for Manchurian Policy

It is only the truth, nevertheless, to say that until this time there was almost unanimity of opinion even among Christians that Japan's case was just against Chang Hseuh-liang and against the bandits of Manchuria which that picturesque young war lord had not only not repressed but was even encouraging in their depredations upon Japanese lives, property and business. As to the advisability of having previously submitted Japan's case to the League of Nations for adjudication, the Japanese all felt that Japan's dealings were not properly with the central government of China but with the heterodox troops of a discountenanced war lord in Manchuria, together with the outlaws with whom they were conspiring, and that only the cupidity of Chinese politicians could possibly maneuver this into a problem for consideration by the league. It was inconceivable that the powers at Geneva could support the claim of Nanking for undisturbed sovereignty over a region from which even the symbol of such authority had fled, leaving all treaty obligations unprotected and unobserved. And when the League of Nations did so seriously consider the appeal of a disunited and politically corrupt China which had in so few regards discharged its own league obligations, it resulted in disillusionment even among Japanese Christians and that sense of injured national pride which can so easily be fanned into militant patriotism.

With the outburst of passion and hatred in Shanghai, however, followed so precipitously by the slaughter and destruction wrought throughout the whole region by a mercilessly efficient military machine, many of the staunchest of Japan's friends began to waver in loyalty and support. Noted Japanese educators and business men became cautiously outspoken in opposition to such policies. Japanese Christians began to think and to say that Japan's militarists had gone mad with power. The National Christian council under date of February 6 cabled, urging the International Missionary council to "implore all governments concerned to settle the dispute by peaceful means and renouncing the use of force." They also petitioned the Japanese government to "make clear both at home and abroad this country's attitude of respect for the covenant of the League of Nations, the nine-power treaty, and the Kellogg pact, and by settling the dispute between Japan and China in their spirit to firmly establish the lasting peace of the orient." Similarly outstanding individual Christians —Mr. Kagawa, Rev. Michio Kozaki, Miss Michi Kawai, Mrs. Tomi Wada Kohra, Motojiri Sugiyama and others—sent ringing resolutions to Premier

Inukai asking solution of Manchurian and Shanghai incidents "peacefully," "as soon as possible," and "in the spirit of international cooperation."

It was about this time that the "Blood Brotherhood" began to get in its deadly work against those who were showing too friendly an attitude toward China and other nations. Just what relationship this group of young and fanatical patriots held, if any, to those military and naval interests which have been trying so vigorously to grasp complete authority in governmental affairs may never be known. Nevertheless, after two of Japan's leading internationally minded financial experts had been silenced by the pistol, the nation began to suspect that such powerful and reactionary forces were encouraging these activities that protest was useless. That this reign of repression was directed against Christians and all others who might weaken Japanese morale in a military crisis became evident when even Dr. Inazo Nitobe was forced publicly to "explain" remarks he had made in several addresses. It seems that as a guest speaker for the social department of Ehime prefecture in the island of Shikoku, Dr. Nitobe had said that Japan was menaced in two ways today, by militarism and by communism; and of the two militarism was the more dangerous. It is generally believed that Dr. Nitobe's life was threatened and in danger until he made his explanation that this militaristic menace might be said to apply to China more than to Japan, and there is genuine relief among his friends now that he has embarked for an extended visit abroad.

Mr. Kagawa's Course

Mr. Kagawa has likewise been in constant danger, has been warned by both friends and foes, but has not been entirely silent. It seems, however, that recognized proletarian leaders such as he have been less the objects of surveillance in the present situation than those of the middle and upper classes. Kagawa-san, though never seeming to attack the government outright, has nevertheless been speaking his mind in allegory and in poetry. A sermon from the book of Daniel when the Shanghai battle was at its height left not even the plain-clothes-men in the audience much in doubt of his sentiments; and his poems, published boldly in his "Pillar of Cloud," reveal a heart in anguish

> carrying the burden of Japan's crime,
> Begging the pardon of China and of the world,
> With a shattered soul.

What of the missionaries? Feeling themselves ethically bound as guests in a foreign land and at the same time citizens of western countries which have repeatedly in times past, and not more than four years ago, resorted to similar forceful measures in China, few missionaries felt inclined in the early stages of the Manchurian situation to rebuke Japan publicly for her belated nationalistic and imperialistic ambitions. Yet as time dragged on, and especially after the Shanghai disaster, the conviction grew that some missionaries at least must make a bold and fearless statement of Christian convictions. Accordingly, just as hostilities at Shanghai seemed to show promise of abatement, but in reality as the result of long weeks of thoughtful consideration, there appeared "a statement concerning the Sino-Japanese situation" signed by 137 American missionaries resident in Japan. Confessing our own sins of nationalism and imperialism in the past, aggravated even now by the presence of a huge fleet for demonstration purposes in the Pacific ocean, and cautioning America and all other nations against ill-conceived application of economic pressure against Japan, this statement then deplores in no uncertain terms "the recent adoption of the old policy of force by Japan," and the consequent repression of constructive suggestions and measures looking to permanent and lasting peace. Directed in its closing paragraphs particularly to the Christians of Japan, the *raison d' etre* for this pronouncement is contained in one pregnant sentence: "We are eager to avoid repeating the bitter experiences of the churches of the west, which, since they failed to raise the prophetic voice of judgment in the day of world conflict, were later unable to find the word of reconciliation for the peoples of the world."

Delegation to Shanghai

Immediately after the Shanghai fighting had ceased, but while this statement was still in process of formulation, opportunity came for some of those interested to go to Shanghai with a group of Japanese Christians and to meet with a similar group of Chinese Christians and missionaries to discuss the trying problems now confronting these two nations. Received cordially and entertained royally by the Chinese for ten days, this commission undertook, informally and entirely unofficially, to seek out formulae for future peace, mutual understanding, cooperation and fellowship. The Japanese contingent of this commission is now back in Japan, a sobered and a chastened group. Few had previously any conception of the destruction and devastation wrought by the contending forces in that most crowded section of all China.

In a personal report of his experiences during those days by Rev. A. Ebisawa, general secretary of the Japanese National Christian council, certain statements and suggestions are of a truly inspired and prophetic character: "No one will deny the tragedy of the modern war system in looking over the devastated area in the Chapei district and seeing the thousands of victims of both nations. . . . There are several ways of interpreting the facts and one may differ in details as to what was the actual cause; but, after all, the fundamental reason that led to this tragedy, quite contrary to the expectations of both nations, is obvious. It is that neighboring brother-nations which should have been friendly with each other have been, on the contrary, fostering hatred and hostility in mutual distrust and lack of respect and understanding. . . . There are two ways of remedy. I am convinced that our primary duty as Christians is to push forward to Christianize the two countries in order that the principles of love and good

will may govern the whole of each nation; secondly, we must work for the disarmament of all the nations in united efforts with the Christians in other lands."

In order to prevent any such occurrence in future, Mr. Ebisawa makes the following concrete suggestions: (1) the establishment of a branch office or permanent commission of the League of Nations in Shanghai to deal with oriental problems promptly and appropriately; (2) the creation likewise of an international agency of Christianity in Shanghai, for the making of surveys, and for spiritual and religious guidance; (3) the appointment of a Japanese Christian commission of international reputation to influence the Japanese residents in China and to maintain contact with the leaders of other nationalists as well; (4) a special effort to be made to improve and reform the educational policy of both nations to foster friendship and cooperation; (5) the exchange of fraternal delegations and lecturers, and the holding of repeated conferences among all classes of people in both nations.

Thus the present Christian leadership of Japan appears both to have suffered much and to have learned much in the events of recent months. But what of the youth, the students of the nation, her future citizens and leaders? It is safe to presume that the 90 per cent of a certain government school student body who some time ago registered themselves in favor of any measures necessary to bring Manchurian resources under Japanese control, is fairly representative of the attitude of all the youth of Japan. Yet, on the other hand, one cannot ignore a recent demonstration of five hundred students in a Tokyo school against the government's imperialistic policy in both Manchuria and Shanghai. Above all, one must recognize the desire of the average Japanese youth for friendly relations with all the world.

Interchange Between Students

Some time ago the writer received from a friend in China a letter written last November by the Student Christian union of Foochow to the Christian students of Japan. Nothing is known of the receipt of this letter by other Christian students in Japan, but when the group with which the writer is identified received it, they proceeded to study it carefully and then to frame an answer. While the Japanese could scarcely be expected to agree with that part of the Chinese letter which placed all the responsibility for recent events on Japan's shoulders, they nevertheless were agreed that "it is indeed deplorable that the Japanese and Chinese, who should be the most intimate friends in the orient, have come to such troubles." Then turning to the horrors of war itself, whoever may be to blame therefor, these Japanese students wrote: "We, along with the idealistic youth of all the world, are sick and tired of war. . . . Of course, we are loyal to our country, but we also bear in mind that we are fellow-members of society, the universal brotherhood, and we must love one another. Fundamentally, the only practical means of settling this and all other international problems is through the cooperation of each of us with all others, not only in politics but from the more elemental point of view of economics. . . . Although our nations are now engaged in a conflict, for the outbreak of which we students are not responsible, yet we Christian students of Japan desire to do our utmost to realize a just and fair solution of all these international difficulties, and, whatever the future may hold for us, we assure you, our Christian friends in China, that we shall not forget that the ties of Christian brotherhood should be stronger than national interests."

Accepting Responsibility for Peace

This letter as finally approved by a large committee was submitted by mail to 127 students for signatures of themselves and their friends, if they wished a share in it. Within a week 72 reply cards had been received with a total of 251 signatures, an average of 3½ signatures per reply. The students had asked their friends, Christian and non-Christian, to sign this expression of kind regards and fellowship. Total numbers of replies unfavorable, just one—and he later withdrew his objection.

Thus are the Christians of Japan reacting to this serious test of faith and culture. The words of the Rev. Mr. Ebisawa are again significant: "We Christians feel the responsibility before God for this tragedy and we are convinced that, as the monument of Christ was erected on the border line of Chile and Argentine to commemorate the peace established between those two countries, until the Prince of Peace stands between the two countries, China and Japan, the kingdom of God will not come in the orient. . . . We must now strive to join hands in fellowship centering in Christ, for we are bound together by ties that nothing can break."

Maytime Faith

O FALSELY pious, bound with somber vows,
You rail at joy, you hold it sin to smile;
'Tis all in vain the Maytime wreathes its boughs
With rose and snow—you hold your eyes the while
To musty books, How can you reconcile
Your dull, gray faith with these gold-sprinkled ways,
With this gay orchard beauty, mile on mile!
Your God is not the God of these ambrosial days,
When every bush and tree is filled with joy and praise.

THOMAS CURTIS CLARK.

Blasphemy

SUNDAY morning I walked along the beach;
I became part of the soft music and vibrant stillness.
In the colorful mist that surrounded me
I felt the presence of the Prince of Peace. . . .
A warship blotted the calm beauty of the bay.
Flying in God's face it steered out of the harbor.

EMILY ALICE HOWARD.

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Religion and the Class War in Kentucky

By Reinhold Niebuhr

PINEVILLE is in the heart of the Kentucky coal region. Of late it has received unfavorable publicity in the nation's press because of an alleged reign of terror in the region. An attorney associated with the General Defense committee, which defends striking miners, was beaten up. Waldo Frank, the distinguished writer, and a group of investigators more or less associated with communists received similar treatment. The visiting students from New York were turned back without ceremony. Students from Commonwealth labor college were escorted out of the county and beaten up in another county, some citizens of Pineville participating in the outrage.

Our committee of clergymen was invited to Pineville by the county attorney and the citizens' committee after twenty-one New York clergymen had memorialized the senate to pass the Costigan-Cutting bill which provides for a senatorial investigation of the coal counties of Kentucky. While we were received with many courtesies there were some evidences that the citizens resented our "investigation" almost as much as those of other more widely heralded visits to them by radical investigators. The citizens of Pineville resent the publicity which has come to them, partly because many of them regard it as giving an unfair picture of conditions there and partly because it has spoiled their tourist trade.

Investigating the Investigators

After visiting the county attorney who issued the invitation to us we were turned over to a committee of ministers (not all ministers of the county were invited to this meeting) and were investigated before we were permitted to investigate. Our hosts gave an elaborate history of their religious and secular life and then demanded that we do likewise.

The effort to maintain an attitude of complete guilelessness on the part of the chairman did not succeed for long. He was out to prove us tainted with modernism. We read The Christian Century, were interested in pacifist activities, held connection with the hated Civil Liberties union, believed in disarmament, did not believe in "the inerrancy of scripture as the absolute word of God," could not define the divinity of Jesus in terms exact enough to prove that we believed that "he was begotten by God." In short, we are not only modernists but proved by our connections and interests that the perennial contention of fundamentalists that modernism is the mother from which springs the evil brood of atheism, communism, pacifism and generally subversive doctrines, is justified. We were told that Pineville is "fundamentalist in politics and religion" and that men under "alien influence" could not understand her ideals.

This little inquisition was very valuable to us, for it revealed one source of the temper which has driven the Pineville citizens to violence. They regard communism with an abhorrence which knows no bounds. Its frank advocacy of violence creates a fear psychosis in the hearts of timid middle class people and its irreligion outrages their religious sensibilities. A communist is hardly human and has no civil rights. Though citizens and county officials resent the charges of violence which have been brought against them they make no apologies for the violence which they have used against communists. We were taken to court to hear the trial of a loose woman who had stolen an automobile and who filled the courtroom with vile oaths but who was obviously innocent and ignorant of any communist activities and opinions, in order that we might see the vileness of the breed of communist against which the county is trying to preserve its purity.

"Criminal Syndicalism"

There is good evidence that the operators are not as worried about the atheism of the communist as are the good people of the community. They have carried on an unremitting warfare against all labor organizations for decades. They do not want the mines organized. They profess a respect for the United Mine Workers only since the communists have come in. The United Mine Workers are inert and thoroughly suppressed. Sometimes they allow themselves to be used to break up communist unions, but promises of rewards for their services are not kept. In spite of protestations to the contrary on the part of operators, there is evidence that membership in any union results in the immediate dismissal of the miner. The head of the district of United Mine Workers is under indictment for murder in Harlan county because he wrote a letter to one of the defendants in the recent murder trials of Harlan union officials, encouraging him to "keep up the fighting spirit." Thirty men in Pineville are still under indictment for criminal syndicalism in Pineville though a portion of the law has been declared unconstitutional by the state court of appeals. Indictments are freely used in all the coal counties to keep undesirable characters out of the county. One old miner ruefully declared, "If you are hungry you are a red and if you tell your neighbor that you are hungry that is criminal syndicalism."

While the citizens' committee and the county officials assured us that everything is peaceful in the county and that tales of terrorism have been manufactured by the "reds" it is quite obvious that miners everywhere, who haven't a taint of radicalism upon them, are filled with resentment and fear of the brutalities of "law and order." There is, in short, every manifestation of a "class war" in Pineville with the poor mining community arrayed against the middle class community and, as always in wartime, charges of brutalities and atrocities on both sides.

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In this warfare the church is pretty unqualifiedly on the side of the operators. The miners are mountain people who have never "belonged" to the "respectable people." They are regarded as ignorant and lazy and if, in desperation of hunger, they turn to violence and stealing their crimes are attributed either to outside agitators or to pure "cussedness." The good people are not altogether unmindful of their plight. They have provided more relief than have the labor organizations. Sixteen thousand five hundred dollars has been raised in the county for their aid. Of course only the completely destitute may receive aid. The funds are not large enough to help any miner who has any work. The average work week of the miners who do have work is one and a half days and the average wage about $2.25 per day. An official in one of the best mines in the county, where the men work three days per week, confessed that the men found great difficulty in meeting minimum needs.

The picture of the church as a thoroughly middle class institution in Pineville differs only in vividness and clear demarcation from that which may be found everywhere. The clearness of the demarcation arises from the fact that the mountaineer miner is much more clearly a class and a race apart than the worker in the cities. There is an interest in his plight but a fatalistic attitude toward it. The depression and the sickness of the coal industry are held responsible for it and the most radical remedy which any churchman proposed for the difficulties was an association of mine operators to prevent price cutting and consequent wage reductions. Some of the ministers have denounced the violence of the officials and citizens' committee unqualifiedly, but it is only at this one point that they dissociate themselves from general community sentiment and it might be added that a very considerable part of the community is equally critical of the reign of terror.

Religious and Social Conservatism

From the standpoint of gauging the influence of religion upon ethical and social attitudes the most interesting aspects of the Pineville situation are two. The first is the manner in which religious conservatism and fundamentalism plays into the hands of social conservatism and prevents a thorough analysis of the human problems involved in the situation. One operator is quoted as saying, "I am a good Christian and a member of a Christian church but I would just as soon tie a communist in a sack and throw him in the river as do anything else I know."

Lest liberal Christians raise themselves in pharisaic judgment over their fundamentalist brethren it would be well to hasten the mention of the second aspect of the religious social ethic of Pineville which fundamentalist and modernist Christianity usually shares. It is the tendency to make philanthropy the proof of the Christian spirit of love and of the honest interest of the church in the plight of the underdog, while every effort of the disinherited mass of miners to achieve social justice through concerted pressure is regarded with abhorrence, partly because it is believed to be "unchristian" and partly because it is felt that a union scale in the mines would wipe out the whole coal industry in the state. The middle class community is in other words fighting for its existence, or thinks it is, and is willing that the freight differential of 35 cents a ton which operates against the Kentucky fields be taken out of the meager earnings of the miner. His wages have dropped from $1.25 a ton in the boom period to 25 and 30 cents a ton. The human problem created by this situation is glossed over by the little charity which is offered the miner.

Charity and Justice

Since the conscience of the Christian church has been confused by the tendency to substitute charity for justice through all the ages, one ought not to be too severe on the ministers and Christian people of Pineville. One of the best ministers in Pineville refuted my analysis of this problem in the traditional Christian manner. I insisted that whenever the love ideal of Christianity degenerates into pure philanthropy without regard for the difficult task of achieving social justice it becomes a cloak behind which social injustice hides itself. He answered by accusing me of "putting the cart before the horse." Only the Christian spirit of love, he declared, could achieve justice. Since we were told that in a revival meeting in all the churches which preceded our visit by several weeks practically everyone in town had been brought to "salvation," I naturally wondered just what one should think of the "fruits of the spirit" which the history of the town had recently revealed!

It might be added that the miners are more religious than any similar body of proletarians. It would be a wonderful thing if their religious institutions could be thoroughly related to their fight for justice. If one notes the fact that economic circumstances invariably color religious convictions and moral and social ideals, one may well come to the conclusion that no middle class church will ever espouse the cause of the dispossessed with full vigor. The best it can do is to create an attitude of sympathy for their problems. The religious character of these proletarians would offer a splendid opportunity for the emergence of a real proletarian religion. But alas, the miners' preachers (who usually dig coal for a living) must preach in company owned churches, and they are generally too ignorant to offer real leadership. Only occasionally one arises, whose native intelligence overcomes educational handicaps, to speak with the voice of an Amos. Last year one such mining preacher was indicted in a neighboring county on a charge of criminal syndicalism. He had advised his flock to join the union. The best that can be said for the most of the preachers in the mining communities is that they are not as subservient to the companies as the company doctors. But if one knows the history of the company doctors that is meager praise indeed.

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A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Fifth Cycle, Third Spokesman: Max Carl Otto

TO early man the gods were real in the same sense that the mountains, forests, or waterfalls which were thought to be their homes were real. For a long time the spirits that lived in drugs or wines and made them potent were believed to be of the same order of fact as the potency itself. But the human creature is curious and curiosity is bold. Hence the discovery that a reported god may be a myth. Gradually it became known that here and there gods could be disregarded. The process of enlarging the sphere of self-dependent action at the expense of god-dependent action, once begun, could not be stopped. In the end it destroyed the theism of the ancient world. Nor could it be stopped in the modern world by changing from polytheism to monotheism or by introducing refinements into the monotheistic God-idea. The universal authority originally belonging to God as absolute sovereign has been progressively curtailed. Domain after domain has been taken from his empire and brought under human control. Today vital belief in God is operative in a very limited region of life and is threatened with exclusion from this last stronghold.

The Decline of Faith

Anyone who is interested in man's long struggle to improve his physical lot and to raise the general quality of his existence, or who feels himself involved in the contemporary dissolution of a civilization and is concerned for the outcome, cannot remain indifferent to the record of man's experience with belief in divine beings. And as he surveys that record, he is confronted by the parallel facts I called attention to in my last paper: the withdrawal of God by redefinition from everyday life and the increasing self-dependence and self-determination of man. Mr. Wieman was not greatly impressed by my statement of the case. He dismissed it, a little too cavalierly I thought, with the remark, "The argument misses fire completely." The argument may miss fire completely as made by me; it does not miss fire as made by the facts. Nothing can be more obvious, or shall I say more amazing, than the decline of living faith in God in recent times. This has gone too far and the phenomenon is of too great moment to be dismissed with a cavalier flourish. So much of genuine value for human living has gathered about this faith by tradition, that it is no less deplorable to close the eyes to the decline than it is to accept it, as many do, with cynical irresponsibility. At any rate, Mr. Wieman may be assured that theism has something more compelling to meet than the wording of my argument or of any argument; something so immense and powerful that all effort to deal with it by further redefinitions of God is futile, however ingenious the new definitions may be. The drift from God is a movement of events, a propulsion of vital experience, not a parade of words to be diverted by other words.

Exchange of Authority

In their most recent papers Mr. Macintosh and Mr. Wieman both accuse me of making an admission, when emphasizing the changes in the definition of God, which they think seriously weakens my contention that the redefinitions constitute a retreat. Says Mr. Macintosh: "As Mr. Otto himself admits, the same tendency to change and develop with the years is also true of other permanently significant phases of human thought and life." And Mr. Wieman puts it in this way: "Mr. Otto gave half of his last article to tracing the historical reconstructions of the idea of God. When he finished he admitted that every other idea of a persistent reality, such as our idea of nature or man, has undergone a like reconstruction." The gentlemen understate my offense. I not only *admitted* that other ideas had changed; I *made a point* of their having changed. For it was not the mere fact of changes of definition which seemed to me important, but, as I said, the tendency peculiar to the changing definitions of God. This tendency indicates a steady withdrawal of God from close relation with man's daily interests and activities. The redefinitions of nature or naturalism have not been attended by a similar withdrawal. The effect has been exactly the reverse. Naturalism has constantly enlarged the range of its influence and has penetrated more and more into life. Both God and nature have undergone redefinition, but this is the less important half of the story; the important half is the accompanying exchange of authority in nature's favor.

That the modern mind has shifted its hopes from rationalistic theology to naturalistic science as the interpreter of the world, is too manifest to require demonstration. The principles and methods employed by the exact scientist have been accepted as standard for investigation generally. And wherever scientific procedure has been adopted, theistic factors have been ruled out. I have already tried to show what the result has been. In proportion as men have learned to depend less on God and more on themselves, they have increased their power to control conditions. In such essential matters as the securing of food, clothing, and shelter, the safeguarding of life,

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the caring for bodily health, the alleviation of mental or nervous ailment, experience has shown that it is better to proceed as if the existence of God were irrelevant. Scientific progress tells a similar story. Science began with the first deliberate venture to gain knowledge without considering supposed divine influences and its power has increased as one province after another has been brought under the non-theistic principle.

The Pragmatic Test

All this would seem to furnish proof, of a kind ordinarily considered good, that there is no superhuman being interested in human needs. Practical faith in the non-existence of God has *worked,* has worked better than faith in his existence did. It has enlarged man's effective acquaintance with the world and has helped him to satisfy, to enrich, and to elevate his wants.

We have all gone a long distance, then, in the surrender of belief in God. But it is quite as evident that many men and women have refused to go the whole way. They have insisted on retaining the belief at some point. The consequences of giving up the belief have not been disastrous; they have been beneficial. This is recognized in overt practice, if not in articulate confession. Yet it is fear of evil consequences which causes people to stop where they do and to resist the extension of non-belief in God into this or that area where they feel belief in God must be retained. The exact area may differ from person to person, but it is not inaccurate to say that their reasonings focus into striking unanimity. Some belief in God must be kept—this is the position—in the interest of the moral life. Naturalism may serve as a basis when the problem is one of feeding and housing men, keeping their bodies clean and healthy, making them strong and efficient for the manipulation of material resources; it cannot be depended upon to make men decent, to say nothing of making them good. And why not? The unambiguous answer given is, that conduct proper to man as a natural being is indistinguishable from the behavior of the lower animals.

Belief in Human Depravity

This makes it clear where we are. The chief obstacle to a further extension of the non-theistic principle is the ancient but tragically persistent belief in human depravity. Mr. Wieman subscribes to this deeply-imbedded tradition. His discussion unmistakably wears through to it again and again. Phrases like "the mire of human imaginings" are expressive of his deeper mood. In common with a long line of theologians he finds something nasty about human living which the good man must transcend by ecstatic absorption in the superhuman. This mood bursts into dramatic expression in his third paper. He was saying that God is disclosed to us by the joy and despair, the tragedy and glory of life. "Live!" he cried. "Just live like a man, and you will find it [God] indubitably and inescapably, though it may baffle all your thinking." And then, fearing that his meaning might be misunderstood, he added: "When I use 'God' thus, some will say I mean life. I mean nothing of the sort. Most of life is mean, despicable, a horror. I don't mean that crawling mess when I say God."

It is, I think, this mess philosophy of life—which may be for many a psychological necessity, but is not a logical necessity—that drives Mr. Wieman to believe in God. His discursive argument seems to me unwarrantably elusive. I have been thinking of him as carrying about a covered basket, ostensibly containing a marvelous device for remaking the world, which he has been forever promising to show, but never shows. At first I was excited by his ability in verbal manipulations, so that my attention was distracted from the concealed marvel. That period is over. My curiosity lags. It is replaced by a doubt. I begin to suspect that Mr. Wieman refuses to uncover the basket because it is empty. If I am wrong, if there is something in the basket after all, I hope he still intends to let us have a look. Will he do so? Will he show—as he has obligated himself to show—that interaction and mutuality between men are the observable aspect of a metaphysical reality more vast than the universe, a something that makes irresistibly for the greatest possible good? It is unlikely. He has consistently refused. I am forced to conclude that he is not interested in doing so. His reason for belief in God, I surmise, is at bottom the reason of many others: without belief in God life is and must be a crawling mess.

Is Man Insufficient?

It would not be in the character of Mr. Macintosh to think of life as a crawling mess. Yet in him too want of confidence in man's ethical potentialities seems to be the ultimate motivation of the demand for God. He too fears that the general acceptance of a non-theistic philosophy would, as A. J. Balfour once said, "eat all nobility out of our conception of conduct and all worth out of our conception of life." In his second paper Mr. Macintosh declared that "man needs a God whom he can trust absolutely, that he may meet death and evil undismayed, and he needs an object of worship such as will give life the sanctity of a great devotion." And in his fourth paper he left open only two possibilities for anyone who thinks he has no friend in the universe but his fellowman. Such a one must either debase his attitude to a cynical disparagement of every form of ideal or he must disregard reality and logic and indulge in wishful thinking about mankind. And Mr. Macintosh's words are given heightened significance by the consideration that they voice the deepest ethical conviction of many who have thought seriously about life and conduct.

Now let us suppose the contention to be valid. Let us suppose it to be true that without depending on a God who will help them, men are insufficient for a

noble meeting of the venture of life or the crisis of death. What then? Surely in such a dire case a convincing proof of the existence of such a God will be forthcoming. But where is the proof to be found? So far, Mr. Macintosh has not, it appears to me, made his God a fair probability. In his fifth paper he asks: "If what we see of reality is 'only a peep,' can Mr. Otto be sure that he sees enough to be able to deny my proposition that there may be a God?" I answer: I cannot be *sure* that I see enough to *deny* that there *may* be a God; but I see enough to justify me in questioning the proposition that there *is* one. I have said something in support of this claim. In fields where self-reliant intelligence has been put to work and the influence of a possible God has been disregarded, the result has justified the method. I have suggested that this is satisfactory evidence, as far as it goes. This conclusion is corroborated by an approach from another side.

Divine Purpose

In his third paper, Mr. Macintosh presented his view of divine purpose, a view which in its essential meaning has centuries of aspiration behind it. Tennyson enshrined the idea in familiar verse:

> Yet I doubt not thro' the ages one increasing purpose runs.

"Broadly considered," says Mr. Macintosh, "it is as if something were working—against opposition, perhaps, but persistently—throughout the ages toward a great and worthy goal"; when the facts are examined, they suggest a superhuman purpose in the world, "friendly to man's intellectual, moral and religious education." I have offered some criticisms of this view, one of which was that we have seen too little of the drama of life to justify the inference of a dramatic tendency in nature that may be regarded as the purposive operation of a divine being. The kind of divine purpose which Mr. Macintosh wants and would authenticate, cannot be made out in the absence of information as to the outcome of the human act, which has only begun. That is what I meant by reminding Mr. Macintosh that the play is not over; that the curtain has not dropped; that we are not in a position to read off the meaning of the drama in which the human role is an episode.

Well, then, keeping our eyes on the visible stage, what do we see? We clearly do not see everything moving, in a steadily maintained direction, to one far-off divine event. Take the evolution of living forms. The more we learn about biological history the clearer it becomes that the process has been, from the human point of view, incredibly bungling and wasteful. There have been futile experiments without number; highly successful achievements have been thrown aside; one type of life after another has arisen and has pushed up a blind alley to extinction. If there is a God whose method has been Evolution, then seemingly his slogan was, "We'll fight it out along this line if it takes a billennium!" but, unlike Grant, he has always surrendered. In this maelstrom the human species, as Thomas Huxley said—and he knew something about the subject—"plashed and floundered amid the general stream of evolution, keeping its head above water as best it might, and thinking neither of whence nor whither." Many volumes have been written to give a purposive interpretation to the rise and evolutionary ramification of living forms. The course of evolution itself is their refutation. If the great scene we look out upon, with its waxing and waning of suns, its appearance and disappearance of plant worlds, its rise and fall of animal dynasties—if all this or any part of this is expressive of a divine purpose, "friendly to man's intellectual, moral and religious education," the fact remains to be demonstrated.

Is There a Power for Good?

And what do we see if we call in our thought from the wider field and ponder human history? Do we discover the operation of a divine ethical purpose? Do we find evidence of a Power not ourselves that sides with those who strive to realize the best of which man is capable and that disturbs moral indifference and trips up wrong doing? What happened to Socrates? to Jesus? If we can believe the record, they gave their lives to God and in the hour of their need he deserted them. Do we see "the wicked in great power, and spreading himself like a green bay tree," or do we not? Some years ago a student wrote a paragraph in an examination paper which throws light on the problem. I take the liberty to quote it:

> I look about me and I see that I who have never been of any use in the world, I who have never suffered, have all good things literally showered upon me. I see others who have for years and with a cheerful heroism met one loss after another. If I thought there were a God who worked on this principle I would despise him, just as we always despise the people with whom we have a graft.

A second quotation is equally pertinent. It is from the same Studdert Kennedy quoted by Mr. Macintosh and from the book, "The Hardest Part."

> God is helpless to prevent war, or else he wills it and approves of it. There is the alternative. You pay your money and you take your choice. . . . If God wills war then I am morally mad and life has no meaning. I hate war, and if God wills it, I hate God, and I am a better man for hating him; that is the pass it brings me to. In that case the first and great commandment is, "Thou shalt hate the Lord thy God with all thy heart, and Him only shalt thou detest and despise."

These quotations adumbrate ideas which cannot be evaded by those who insist that men and women must retain belief in an ethical God in order that they may live worthily and die as they should. Mr. Wieman has calmly ignored the whole problem of evil. And I do not see how anyone can accept Mr. Macintosh's solution, which places the blame on the shoulders of man. If God is to have credit for everything good, it is illogical as well as unethical to blame man for evil. Theists, I think, are forced by the problem of evil to give up belief in the God they want or to call

back the Devil whom they do not want. Why not call him back? He did good service for theism when he was recognized and, incidentally, the method used to prove the existence of God is well adapted to prove the existence of Satan.

My conclusion is that the weight of evidence is against the existence of God or of Satan. Man must willy nilly make shift with such powers as he can discover in himself and in his social and natural environment to achieve the good and happy life. I do not see why he should not take joy in the responsibility.

We have now to consider the alternative of a Godless good life.

The Conversation will be continued next week with Professor Wieman as the spokesman.

BOOKS

News From Sinai

YESTERDAY AND TODAY IN SINAI. *By C. S. Jarvis. Houghton, Mifflin Company,* $4.00.

PROBABLY not since the days of Hobab, brother-in-law of Moses, has any man known Sinai so comprehensively as its present governor, Major C. S. Jarvis, an Englishman in Egyptian service. When, in the winter of 1930-31, I ran across Jarvis Bey at Akaba—Solomon's old port of Ezion-Gaber, which does not see a European once in six months—I at once perceived that he was a storehouse of priceless knowledge. So I incited him to write this book. Now I strut like a pouter pigeon, so proud am I of the result. For Jarvis Bey can write; and he knows what to write. He speaks with authority upon a fascinating theme, and not as the scribes. There are other famous old books upon Sinai, written by pundits more familiar with libraries than with the sands. Some of them have briefly adventured into this once-perilous part of Sinai, and thankfully hurried out again. Not all got out; Dr. Palmer, the best of them, fell victim to the Arabs. Now here comes the man whose job it is to know Sinai from rim to rim. He can call all the local sheiks by their names; and they are all subordinate to him. Withal, he has the literary skill to write a free-flowing, readable narrative of all phases of mysterious Sinai. Knowing his subject thoroughly, he is a realist, and tells more about the Arabs than any of the romanticists.

Two new, big things are so outstanding in the volume that a reviewer must pass over the chapters on the Arabs and their ways; upon the history of the peninsula, especially during the war; upon the natural history and sport (who wants to shoot an ibex?); upon the locust plagues; upon the smuggling; upon an Arab murder and how it was tracked down; upon the monastery of St. Catherine, and other such diverse themes, in order to indicate two sections of the book that make it of priceless worth to the traveler and to the Bible student.

First, is the story of the new roads in Sinai, made mostly by Jarvis Bey himself. Today, *ma'ash Allah!* it is possible to go everywhere in Sinai by automobile, and in reasonable safety. Law has come to this notoriously lawless section of the desert. Even the tripper to Jerusalem may take a couple of days off, and run down, through Hebron and Beersheba, to see Wady Ain Guderat, the Kadesh-Barnea of the Bible, the pivotal point of the exodus. There he will see the water gushing from the rock smitten by the rod of Moses; he will see the cisterns restored by the author, and the luxuriant gardens he has planted. On the next night he may be back in Jerusalem. Or, better, the tourist may drive straight through to Suez and Cairo.

That story is sufficient to warrant a book in itself. But more sensational is the author's entirely new theory of the route of the exodus. He contends that the Israelites went straight up the coast of the Mediterranean, and that it was in Lake Bardawil that the pursuing Egyptian host was engulfed. His evidences, in themselves most interesting, challenge radically all previous explanations of the most famous journey in the world's history. The mountain of the law, he suggests, was probably Jebel Hellal—"Lawful"—in northern Sinai.

Jarvis Bey's chapter on the quails is at once astounding, fascinating and revealing. He does not leave the critics of that exodus a leg to stand on. For the quail still come in clouds, and "it is no unusual thing for fifty thousand little victims to be exported in one day from Sinai alone"—to find their way eventually to the dinner tables of Europe.

It is a notable and invaluable—and, fortunately, most readable—book that Jarvis Bey has given us in "Yesterday and Today in Sinai."

WILLIAM T. ELLIS.

Hindenburg and Ludendorff

HINDENBURG, THE MAN WITH THREE LIVES. *By T. R. Ybarra. Duffield and Green,* $3.00.

LUDENDORFF, THE TRAGEDY OF A MILITARY MIND. *By Karl Tschuppik. Translated by W. H. Johnston. Houghton Mifflin Company,* $5.00.

SOMETHING more and something less than biography is offered us in each of these volumes. Ybarra's journalistic and impressionistic sketch seeks to account for the twice-repeated resurrection of a militarist, who twice became the incarnate symbol of his people's hope for political salvation and the last human line of defense in the struggle for survival. Tschuppik—more studiously, more carefully—searches for the treasonable fault in the character of a leader, far more gifted than Hindenburg, who led himself and his nation to disaster. It is not the tragedy of the military mind which he describes, but the tragedy of the expert and of those who rely on him only.

For Tschuppik Germany is a nation which follows its specialists with naive trust—whether they be expert generals, business men, engineers or rat-catchers—and the tragedy of Ludendorff is the debacle of a drama played by a star-actor without a stage-manager. Foch had his Clemenceau, Haig his Lloyd George, but Ludendorff had no statesman to supply his lack of political and psychological insight or to limit the excesses of his one-track professionalism. Let Japan take warning! It is a good thesis and ably defended, though at times the illustration is somewhat distorted to fit the theme.

Ybarra's book supports Tschuppik's in a fashion, for evidently the qualities in Hindenburg which fitted him to take the leadership of his nation were not his military or political expertness—not even when he was the chief of staff—but simple, human traits, a devotion to duty, for one thing, which

was not only a soldier's obedience, and the ability to recognize and to encourage other leadership than his own—Ludendorff's, Stresemann's, Bruening's. If Ludendorff illustrates the weakness of the general—be he military, economic or political—who marshals all the limited facts at his disposal and designs the grand strategy which comes to ruin on ignored facts, Hindenburg symbolizes the strength of a simplicity which lets the experts have their way, to be sure, but which, when they come to grief, neither surrenders nor ceases to labor and trust, and when they succeed incorporates their successes into the simple, steady onward flow of life.

H. Richard Niebuhr.

Books in Brief

Mary Leith. *By Ernest Raymond. D. Appleton & Company,* $2.50.

The third in a trilogy of novels on Engish life before, during and since the war, this one is quite capable of standing on its own feet. It is a study of a young clergyman, with trench experience behind him, whose somewhat mordant comments on his experiences in a conservative parish, published anonymously, bring him wealth and fame—even to that consummation of all fame which is found in an American lecture tour. There he meets the young lady whose name gives the book its title. There is an interval of passionate interaction, out of which the girl goes back to Canada, the padre to his wife, and the two of them go out of the church. The sketches of life in the English towns during the general strike period are the best thing in the book.

Practical Church School Music. *By Reginald L. McAll. The Abingdon Press,* $2.00.

The sad difference between the joyous abandon of young voices lifted in praise to God that might be expected to be heard in a church school, and the actual sounds that frequently do proceed from such places, is sufficient reason for the appearance of such a book as this. Dr. McAll, long one of the leading organists and teachers of church music in this country, has worked out definite methods by which the quality of music in the church school can be infinitely improved. These methods are as applicable under the direction of a harried pastor, struggling with the realities of a school in a small church, as under that of a trained musical director. It is a book for leaders, not for the chorus.

Employment and Unemployment in Pre-War and Soviet Russia. *By Susan M. Kinsbury and Mildred Fairchild.* Social Economic Planning in the U. S. S. R. *By V. V. Obolensky-Ossinsky, S. L. Ronin, A. Gayster and I. A. Kraval. International Industrial Relations Association, 130 East 22nd street, New York city,* $1.50 *each.*

Perhaps the most important economic gathering ever held was the world congress at Amsterdam last August. One of the things that gave that congress its great value was its refusal to play ostrich regarding the economic facts of soviet Russia. Here are two of the reports dealing with what is going on in that nation. One is the work of competent American observers; the other the report of the Russian delegation to the conference. To those who believe that contemporary Russia may have something to say in the solution of our economic difficulties, both reports are valuable.

CORRESPONDENCE

Slavery Today

Editor The Christian Century:

SIR: New information on the status of slavery in Abyssinia (and incidentally in Arabia) was contained in a dispatch from London recently which stated that Lord Noel Buxton, chairman of the Anti-slavery society's mission to Abyssinia, has returned with a promise from Emperor Haile Selassie that he would free all the 2,000,000 slaves in his country within fifteen years. Although fifteen years is a long time to bring about a condition which should take only one or two years, this "promise" would not be so bad if the emperor was sincere. But is he? It will take fifteen years to find out.

Lady Kathleen Simon in her book, "Slavery," goes into the horrors of this subject. She states that the slave traders' armed column swoops at night on a village and the entire population of saleable men, women and children is carried off in chains. For days they are marched towards the coast, through Abyssinia and French Somaliland, right into the streets of Tajoura and Obok, and there shipped in dhows and carried across the straits of Perim to southern Arabia.

Gangs of slaves, marching in misery, the men chained together in rows, and the women and children dragging themselves along beside the main body, can be seen by any traveler in southern Abyssinia today. Some of the big slave owners own as many as 15,000 slaves. A British officer counted the dead and dying bodies of more than fifty captives who had dropped by the roadside. Death would result from thirst and hunger or by wild animals. In Addis Ababa, the capital of Abyssinia, it is stated there are more slaves than free men.

How can the people in the Christian countries be aroused so that a demand will be made for the liberty of the slaves in Abyssinia and Arabia at a reasonably early date? Why wait for fifteen weary years to end this monster? Will long petitions to the League of Nations or to the rulers of these countries accomplish anything? Is an Anti-slavery society in America needed? What can be done for these 2,000,000 or 3,000,000 wretched slaves?

Los Angeles, Calif. Henry Rising.

No Need of Self-Defense Today

Editor The Christian Century:

SIR: Mr. Kellogg's praise (April 13) of your editorial on "Japan and Self-Defense" (Feb. 24) as the best article he has seen "on the subject of self-defense as related to the Pact of Paris," and his statement that he agrees with you "absolutely," give to that editorial especial importance. It was in large part Mr. Kellogg's assertion, when secretary of state, that national self-defense is an inherent and inalienable right, and that each nation is the sole judge of the circumstances under which to exercise that right, that won adherence to the pact by even the most imperialistic and militaristic countries. He was understood to mean defense by the use of armament. No professional soldier, no manufacturer of war munitions, asks for anything more. It is solely for "self-defense" that the nations are now spending on armaments from four to five billion dollars annually!

Your strict construction of the right of self-defense—in the sense of physical resistance—as inherent only when no legal process is available is something new when applied to a nation. Mr. Kellogg approves it now, but he said nothing of the kind when the pact was pending. And I dare say that he does not yet see that your interpretation virtually rules out every appeal by a nation to that "inalienable" right and makes nugatory all his studied utterances on the subject. If you grasped the fact yourself, should you not have stated it explicitly, instead of seeming to

assume, as you did throughout the editorial, that there might be circumstances which would justify "defensive" warfare?

The present age is unlike every former period in the measure of international organization achieved and in the annihilation of distance. Every country is either a member of the League of Nations or a signer of the Kellogg pact, and almost all of them are both. Moreover, the league covenant provides for the settlement of disputes involving non-members. Modern means of communication are such that a nation suffering aggression can send word to Geneva, can appeal to the public opinion of the world, in less time than an army can be mobilized or a battleship dispatched. A "legal process"—in your sense of the term—is thus available to every nation, at any time, whatever the circumstances, and accordingly the right of self-defense by means of armament no longer exists. This seems to me an inescapable inference from the doctrine of your editorial.

Newton Centre, Mass. HENRY W. PINKHAM.

The Desire of Every Mortician

EDITOR THE CHRISTIAN CENTURY:

SIR: The February 3 issue of The Christian Century brought forth an editorial "What Price Funerals" which emphasized the primitive and pagan ideas of funeral service. While we are willing to admit much truth in the editorial reflections, we, as the representatives of the mortuary profession in the United States, would like respectfully to call attention to the real purpose which lies back of present day funeral services.

It is true that some services are attended by pomp and ceremony; it is true that constant efforts are being made in an organized way to preserve the bodies of those who have passed on; it is true also that there are many things about the modern funeral service which may be revolting to the Christian idea of burial. The modern day mortician does not render his service to the departed one, but rather serves the living. Through the preservation of the body, he attempts to bring back a lifelike appearance; to restore the features in such a way that the final memory picture which remains in the minds of the family and friends will be pleasant instead of sad. Better methods of preservation, the use of restorative art as well as derma-surgery are the methods through which this is accomplished.

There are those who criticize the mortician for his splendid establishment and equipment through which these services are rendered, but it is well to bear in mind that the public expect a burial service in keeping with the standards enjoyed by the deceased during life. Perhaps there is some ostentation and unnecessary ceremony, but it should be borne in mind that these features of the burial service are not in any way derogatory to the individual nor are they disastrous. They are in answer to the demands of the public.

Serving the living has become the watchword and the constant desire of every mortician who is true to the calling of which he is a part. He has no desire to build up pagan ceremonies to celebrate the passing, but rather to serve those who remain and provide them with a memory picture devoid of the harsh and gruesome details which once characterized the funeral service.

Chicago. W. M. KRIEGER,
Executive Secretary,
National Selected Morticians.

Dr. Bell Is No Liberal

EDITOR THE CHRISTIAN CENTURY:

SIR: May I, without offense, say a word or two about Mr. C. S. Brown's review of my book, "Unfashionable Convictions," which appeared in your paper on April 6? I found it interesting, in spots amusing, and perhaps significant in that it may reflect certain attitudes which some of us find common, perhaps unhealthily common, in liberal Protestant circles.

First, Mr. Brown objects to my statement that intolerance is frequently a virtue of the able, even as much that passes for tolerant liberality is really an evidence of enervated personality. He doubts that Jesus was intolerant. How he can doubt it, if he reads the gospels, I fail to understand. But let that pass. Having denied my contention—the Catholic contention—that a man should "love his enemies" without denying that they are enemies—he proceeds to show a vast good will by sneering at me. I must have a sour stomach, or else I must be a conceited ass. Nothing else can explain me. Well, I had rather be fought against, even burned, than treated in this benevolent fashion. We old-fashioned post-modernist Catholics may disagree soundly with our enemies; but we rarely, I think, are ready to sink to this level. We are taught to *love* our enemies, not *despise* them. May God deliver us all from Mr. Brown's brand of brotherly love!

Second, is it too much to ask that "liberals" should examine the nature of "dogma"—Catholic dogma—before they attack it? Regarding my statement that "dogma is the synthesis of pragmata," Mr. Brown says that if this were so, "there would always be another experiment to perform, and another, and another, and always with the possibility that the very next experiment would modify or perhaps smash the dogma entirely." With the exception of the last six words, Mr. Brown has rather well stated the Catholic doctrine of development in dogma. He should read a little Catholic theology—say Newman or Gore. As for the smashing of dogma by experience—the Catholic is always willing to run that risk. His dogma represents so very much experience, you see, that he can well afford to do so.

Third, when did Mr. Brown get the notion that I have become a reactionary in politics or economics? Did he read the chapter entitled "Because God Cares"? In it I have called both bolshevism and current capitalism anti-Christian and decadent. But he is right about my not being "a liberal" any more. I never was. "A liberal" seems to me to be usually a fuzzy-minded man who would like to make the most of both camps while fighting in neither army.

St. Stephen's College, BERNARD IDDINGS BELL.
Columbia University.

Dr. Atkins to Prof. Marett

EDITOR THE CHRISTIAN CENTURY:

SIR: I have brought many things upon myself through a mistaken confidence in the legibility of my handwriting. Also my friends have endured much. But I do not want so distinguished a scholar as R. R. Marett, who has written so good a book as the one I reviewed in a late issue of The Christian Century, to suffer for my overconfidence. Will he accept, if he sees it, the reviewer's apology and credit the change in so well-known a name to hasty writing and not the reviewer's ignorance?

Also I should like to apologize to Wakanda who—or which—appears in the review as Makanda, though I don't suppose that elusive spirit much cares. Thank you.

Auburn, New York. GAIUS GLENN ATKINS.

Broadcasting Religious Programs

EDITOR THE CHRISTIAN CENTURY:

SIR: May I make a brief comment in your columns concerning your editorial of April 20, in which you express the judgment that the Federal council ought to encourage local broadcasting of religious programs as well as to sponsor programs over national networks?

I do not write to dissent from your point of view, which I regard as essentially sound, but merely to explain that, as a matter of fact, many a local station is now being used by the council of churches in that community. The Detroit council of churches, to take a specific illustration, has developed an important radio program. As in the case of cooperative service along other lines, it is the policy of the Federal council, as a national organization, not to compete with local undertakings, but to encourage them and to regard them as fulfilling in their own communities the program to which the church federation movement as a whole is committed.

New York City. SAMUEL MCCREA CAVERT.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

A Baptist Church Favors Repeal

But Detroit Congregation Votes to Stamp Out Liquor—Expect Pastor to be Made Methodist Bishop

(Correspondence from Detroit)

DETROIT, May 7.—The Rev. Wayland Zwayer, newly come to the ministry of Jefferson Avenue Baptist church, this city, woke up on a certain Monday morning to find his name and church in the headlines on the front page. It all came about by his having polled his congregation on the prohibition question at both morning and evening services. On the question of repealing the 18th amendment, 819 people voted; for repeal there were 453 and against repeal 366. Inasmuch as the Baptist churches are considered to be generally favorable to prohibition, the action of the Jefferson avenue church was considered news of prime importance. Every paper in the city exploited it and editorials were inspired. However, be it noted, the congregation voted at the same time on other questions with the following results: "Would you like to see the manufacture, sale, and use of alcoholic beverages entirely stamped out in America?" The vote was 585 for, and only 123 against. Four hundred ninety-four of the voters expressed the belief that the use of alcoholic beverages is morally wrong, and 228 voted "no" on this question. On the question, "Do you think the present laws are a step toward real prohibition?" the vote was 396 affirmative and 324 negative. There were 14 votes cast for the return of the saloon. Government sale received the largest number of votes, 198, though there were 168 votes for state control, and 137 for the legalizing of wine and beer only. Perhaps, to be perfectly fair, it should be stated that of those who voted on all of these propositions, 151 were not members of any church.

* * *

Doctor Operates While in Plaster Cast

The Associated press has told the world of our heroic Dr. J. E. O'Brien, chief surgeon at Herman Kiefer hospital, who with a tortured spine as a result of an automobile accident, and wearing a plaster cast, performed, in an emergency, four operations for the removal of phremic nerves. Wheeled into the operating room with the patients, he was propped up on his side and handed the operating instruments. He performed all four operations in 45 minutes and was nearing the point of exhaustion when taken back to his bed. When his room was stormed by newspaper men, Dr. O'Brien exploded, "I don't want to see the newspaper reporters or photographers. This idea of making a big story out of a few little operations is silly." Maybe it is, and then again, maybe it is not.

* * *

Seek to Finance Civic Theater

Most everybody who knows anything about Detroit and her institutions knows of the famous Civic theater and Miss Jessie Bonstelle, its founder and director. Miss Bonstelle stands for all the finer things of the playhouse, and has gathered about herself a stock company committed to these ideals. Her theater is the old Temple Beth El on Woodward avenue, which was reconstructed some years ago for her at a considerable cost. Some of the famous actors trained by Miss Bonstelle are William Powell, Katherine Cornell, Ben Lyon, and Ann Harding, to mention but a few. This by way of introduction to announce that Hollywood wants Miss Bonstelle at a superlative stipend, to train the actors in the more costly productions. She has agreed, however, to stay in Detroit if the Civic theater can be put upon a fairly adequate financial basis. Thus a drive is on for 100,000 dollar subscriptions, in which civic, church, and individual supporters are serving in a good cause under desperate conditions.

* * *

And So Forth

The many friends of Dr. Joseph M. M. Gray in this city hope and expect that he will be one of the bishops chosen by the quadrennial conference of the Methodist Episcopal church in session at Atlantic City as this is written.

John Andrew Holmes, well known preacher and author, is supplying the pulpit of First Congregational church this summer.

Rev. H. C. Armstrong of Anderson, Ind., secretary of the Association for the Promotion of Christian Unity, is announced as the speaker for the annual meeting of Central Woodward Christian church, May 26. His topic will be "Christian Unity and the Present Crisis."

The new minister at Northwestern Baptist church is the Rev. Martin Storgaard, who comes from Cleveland.

Another headliner is the Woodward Avenue Baptist church, which announces through an interview with Dr. John Wellington Hoag, pastor, that because of insufficient income they had reduced the number of their paid singers to one, and eliminated their printed bulletins. This is one of Detroit's most historic downtown churches. Other churches are doing practically the same thing, but without achieving the headlines.

EDGAR DEWITT JONES.

Northern Baptist Statistics Up to Date

According to latest reports, states the Watchman Examiner, the total number of Northern Baptist churches is 8,085; ordained ministers, 8,369; Sunday schools, 7,280; total church membership, 1,438,739; total value of church property, $229,256,700.

Denver To Be Presbyterian Host

Prepare for General Assembly—Allied Campaigners Reach Colorado—Catholics Study Economics

(Correspondence from Colorado)

DENVER, May. 7.—Denver is preparing to entertain the 144th general assembly of the Presbyterian Church, U. S. A. The sessions will be held May 24 to June 1. The host of the assembly will be the Central Presbyterian church, which is the third largest church of the denomination. Dr. Martin E. Anderson, pastor of Central church, will be assisted in his duties as host by the ministers of the other 18 Presbyterian churches of the city. These churches constitute the strongest denominational group of the city. They are served by an able and consecrated group of ministers drawn almost exclusively from the more conservative section of the church. The voice of great Presbyterian liberals will be music to the ears of many laymen of that church in our city. This will be the second great national church convention of the year for Denver and will no doubt deeply enrich the life of the community as did the Episcopal gathering in September.

* * *

Allied Campaigners In Colorado

"The greatest movement in human history" has been brought to several cities of Colorado by the Allied Campaigners for Prohibition. Many meetings were held and as many appeals for money were made. Some of the speakers made notable contributions to prohibition education. This was especially true of Dr. Poling in his Denver address at a luncheon meeting which taxed the capacity of the Cosmopolitan hotel. Many who feel the tragic need of help in the prohibition situation felt that the meetings were marred at times by the length of addresses, the introduction of travelogues, the frayed nerves of speakers who are carrying too heavy a schedule, and the predominance of the heat of battle instead of the light of education.

* * *

Catholics Study Social Issues

The Catholic church of this region has demonstrated again its superior leadership in the field of the social application of religion by its "Conferences on Industrial Problems" held in Denver on April 26 and 27. Leaders for this conference were secured from Regis college, Denver university, the National Catholic school for social service, the state federation of labor, and the more enlightened employers' groups of the state. For two days our Catholic brothers grappled under adequate

leadership with such questions as "The workers and employers approach to problems of industrial relationships," "Workers and wages," "Unemployment," "The beet sugar industry," "Cooperative relationships in industry," "Human liberty and the community," and "Reconstructing the social order."

* * *

Present Home to Catholic Bishop

Bishop Urban J. Vehr, the new Catholic bishop of Colorado, will soon move to a beautiful home located in one of the finest residential sections of Denver. A daughter of the famous Mullen family purchased a house recently erected at a cost of over $100,000 and presented it to the church as the home of the bishop.

* * *

Veteran Rabbi Asks Salary Cut

Rabbi William S. Friedman has been seriously ill, but he is expected to be in his pulpit on the next Sabbath. He was unable to officiate at the Passover ceremonies of his synagogue, missing these services for the first time in the 43 years that he has been rabbi of Temple Emmanuel. The press recently announced that he had asked his congregation to make a ten per cent, or $1,800, reduction in his salary.

* * *

Music College Affiliates with Baptist Institution

The Denver school of music has been affiliated as a branch of Colorado Woman's college. A new building will be erected for the College of Music near the business center of Denver. An unusual situation will be created by the fact that the men students of the music college will hold a degree from a woman's college. This affiliation will bring mutual strength to both institutions. The woman's college, which is a junior college affiliated with the Baptist church, is making splendid progress under the leadership of President Vaughn.

* * *

Plan Religious Education Camps

The International Council of Religious Education will hold its Geneva Glen, Colorado, camp for girls July 25 to August 6. Mrs. E. E. McClintock, secretary of the Denver council of religious education, will be camp director. The Geneva Glen camp for boys will be held August 15 to 27 with Roy A. Burkhart, associate director of young people's work of the International council of religious education, as camp director.

* * *

Strong Program for Estes Park

The Estes Park Y. M. C. A. conference will hold its school for pastors and religious workers July 12 to 28. An unusually varied program and strong faculty is being offered. The leaders will include Dr. William J. Hutchins, president of Berea college; Dr. Warren H. Wilson, director of town and country department of the Presbyterian church; Dr. Earle E. Eubank of the sociology department of the University of Cincinnati, and Dr. Thomas A. Williams of the philosophy department of Oklahoma City university.

VERE V. LOPER.

Presbyterians in South Growing

Report Shows Increase of 7,000 in Church Membership—Atlanta Churches Add Thousands

(Correspondence from Atlanta)

ATLANTA, GA., May 6.—Dr. Wade H. Boggs, pastor of the Druid Hills Presbyterian church, was elected moderator of the Atlanta presbytery at the 132nd annual meeting held at the Rock Springs church recently. The program of the presbytery, which includes all Southern Presbyterian churches in Atlanta and the suburban area, as well as some towns near Atlanta, was forward-looking and abreast of present day conditions in the churches and society at large. Presbyterians have grown remarkably in Atlanta and throughout Georgia in the past decade. The coming of Columbia seminary (Presbyterian) to Decatur in 1926, and other important institutional developments among Presbyterians here in recent years, have marked the growth of the church and the increased vitality and influence. The home mission board recently reported a membership increase for the south of over 7,000 this year.

* * *

Peace and Good Will Observance

International Good Will day, May 18, will be observed in all Atlanta schools and a special mass meeting is being planned by a committee of the Christian council to be held in the auditorium of the Y. W. C. A. Posters and exhibits will be on display and an old-fashioned southern oration on peace and good will is to be heard. The school children will listen to the international radio broadcast and plans have been made for their participation in programs in the schools.

* * *

Pre-Easter Services Add Thousands to Churches

More than 4,000 members were added to the churches during the pre-Easter services of about 200 evangelical churches according to incomplete reports from the denominational committees to the Christian council offices. Evangelistic campaigns and preaching missions were held in nearly all of the evangelical churches of the city and Methodist and Baptist churches, which are numerically strongest, gained more than a thousand members for the respective denominations, while Christians, Presbyterians and Episcopalians also made notable gains. Some churches in the city reported several hundred additions.

Many churches are anticipating evangelistic campaigns later in the spring and early summer and it is anticipated by the commission on evangelism of the council that the present total will run much higher within the next two months. The ministers are offering the large number of church additions to the rather active critics of the churches hereabouts as conclusive proof that the churches are still putting "first things first" and doing the work of evangelism. Church attendance has also been on the increase throughout the city in recent weeks.

* * *

Seminary Head Goes to Anniston, Ala.

Dr. Melton Clark, for the past two years acting president of Columbia Presbyterian theological seminary, has resigned that post and will assume the pastorate of the First Presbyterian church, Anniston, Ala., on June 1. Dr. Clark has acted as president of the seminary located in Decatur, greater Atlanta, since the death of Dr. Richard T. Gillespie shortly after the seminary was removed from Columbia, S. C. He becomes pastor of one of the strongest Presbyterian churches in Alabama.

* * *

Dr. Truett at the State University

Dr. George W. Truett, pastor of the First Baptist church, Dallas, Texas, and former president of the Southern Baptist convention, was the speaker in the eighth annual Religious Welfare conference held under the auspices of the Y. W. and Y. M. C. A. of the University of Georgia at Athens last month. Dr. Truett delivered two addresses on "The Making of a Life." The conference is an annual feature of the university's welfare program and is a student movement.

ADIEL JARRETT MONCRIEF, JR.

Allied Campaigners, Allied Youth, to Meet at Atlantic City, June 3-5

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, has issued a call to the first convention of Allied Youth and the closing conference of the Allied Campaigners to be held at Atlantic City, June 3-5. Leaders of these organizations, as well as others wishing to see the 18th amendment upheld, will be present. Among the speakers at this three day conference will be Dr. Poling, Raymond Robins, O. W. Stewart, Ira Landrith, Mrs. Daniel Poling, A. A. Stagg, William Hiram Foulkes, Grant M. Hudson, Norma C. Brown; also Robert C. Ropp, chairman of Allied Youth, and Harold Singer, executive counselor. Dr. Poling reports that millions of pages of literature have been distributed, thousands of meetings held, hundreds of local units organized during the months of the campaign; more than a million people have been enroled under the declaration: "We stand for the 18th amendment and for liberty with law; on this issue we fight!" For more than 261 speaking days, audiences of from a few hundred to more than 8,000 have been addressed by the Campaigners.

Trinity Church, Chicago, to Celebrate 90th Birthday

Trinity Episcopal church, second oldest parish in Chicago, will celebrate the 90th anniversary of its founding May 22-29. Dean Frederick C. Grant of Western seminary, and Rev. ZeBarney Phillips, of Epiphany church, Washington, D. C., a former rector of Trinity, will have special part in the celebration. During the past two years a number of substantial bequests have come to Trinity church and plans are now being made to establish an extensive social service program on Chicago's south side.

XUM

Japan Showing War Weariness

Return of Soldiers From Shanghai Front Adds to Public Criticism of Army's Policy in China

(Correspondence from Japan)

TOKYO, April 22.—With the cessation in hostilities at Shanghai the Japanese masses relapsed into even greater indifference than formerly concerning the Sino-Japanese problem. The government and military authorities are finding it increasingly difficult to maintain a united front for the sake of favorable solutions of the Manchurian and Shanghai disputes. Japanese soldiers and civilians are now returning from Shanghai and are telling in none too mild or elegant language what actually occurred "over there." The folks-back-home are beginning to wonder if it was worth the price. Meanwhile the military seeks to strengthen its hold upon the politics of the empire. To further these ends there is much free talk of the combined American fleet remaining in Pacific waters even after the Hawaiian maneuvers have been concluded, of America's recent repeated insults, threats and restraints upon Japan's natural rights and proper destiny. There is some talk of possible war, and Mr. Stimson is the object of many bitter thrusts for meddling in "peculiarly oriental affairs."

On the other hand, there is the old Russian bugaboo which never fails to inspire fear in the hearts of imperialistic and capitalistic nations. The changes are rung regularly on America and Russia in the effort to keep war psychology at the peak and to wring further credits from a none too willing diet. Last night's paper announced the war minister's estimate that 200,000,000 yen more will be needed between now and summer to guarantee that Japan's military sacrifices to date will not have been in vain. This is nothing but artificially produced war hysteria—ridiculous, except for the possibility that tragedy and conflict may occur almost at any moment when one nation carries the chip on its shoulder into other people's very backyards. Russia may not be as unprepared for war as some suppose, and even America is not one hundred percent pacific, I take it.

* * *

Dr. Nitobe Leaves For America

Nevertheless, the extreme tension of war psychology has been relaxed. The Christians especially breathe more easily. There is relief also in the knowledge that Dr. Inazo Nitobe, after several outspoken protests against Japan's recent militaristic demonstration, for which he was warned, threatened, and even "protected" by the elements he criticized, has departed safely on a mission of friendship to America. There is some irony in the fact that Dr. Nitobe announced at the time of our offensive immigration legislation in 1924 that he would never again set foot on American soil so long as that stigma remained, but circumstances alter cases.

* * *

Important Political Realignments

The time has now arrived for realignments in Japanese politics. It is one of the strange results of political maneuvering to see a group of former members of the so-called social democrat party in Japan joining hands with the fascist movement now being promulgated under military auspices. This reflects the popular dissatisfaction with the capitalistic regime of recent years, and a willingness in some quarters to entrust a reformation to the military clique which offers large promises of a utopian form of state socialism, soon to be established. Not all socialists are led astray by this nationalistic propaganda, however. The remainder of the old social democrats are likely to throw their support to the farmer-labor social party recently rejuvenated and united under progressive leadership. More will be heard in future from these truly socialistic forces, especially if and when the fascist-militarist partnership chooses to launch its bark. A completely new alignment in Japanese politics may result from the events now occurring under the cover of secrecy in Japan.

* * *

Lay Inquiry on Missions

The first member of the Layman's Inquiry appraisal commission, President Arlo A. Brown of Drew university, has already been in Japan and is gone. The other members will be here in May. This group

PRESBYTERIAN MINISTERS' FUND
PHILADELPHIA, PA.
THE OLDEST LIFE INSURANCE COMPANY IN THE WORLD

A review of the operation and standing of the fund which appeared in the March 12, 1932 issue of "The Weekly Underwriter and the Insurance Press." Written By Mr. Charles B. Petrie, Editor.

LAST YEAR THE BEST OF ITS MORE THAN 200

Presbyterian Ministers' Fund Showed a Record Last Year of Gains in Every Important Department

Length of days is no handicap to a company with modern energy and equipment. The Presbyterian Ministers' Fund, oldest of all life insurance companies in the world, had the added distinction in 1931 of being one of the few life insurance companies to show a gain in every important item in its underwriting, production and financial exhibit.

Those familiar with the unusually interesting history of this remarkable institution were doubtless prepared to hear such news, because the Fund has for centuries been maintaining substantial advances year by year. It closed 1931 with one of the best twelve months' record in all its 215 years. Although it is older than the United States Government itself by several decades, it is stronger and more vigorous than ever before.

IMPRESSIVE ACHIEVEMENTS

The Presbyterian Ministers' Fund has always been operated on a mutual plan with activity limited to the Protestant Clergy of America. Organized in 1717 and incorporated in 1759, it has maintained the leadership among American life insurance companies in much more than years alone. In economy of management, promptness in settlement of claims, low net cost to its policyholders and the introduction of numerous important underwriting ideas which were subsequently adopted by competing companies, it has achieved an eminence without parallel in the life insurance history of this country. It is believed to be the only company writing new business within a net level premium margin.

LAST YEAR ITS BEST

Among the gains made during 1931, the annual statement of the Fund shows the following: In gross admitted assets, $774,907.04; in net ledger assets, $920,328.49; in insurance written, $141,586; and in gain in insurance in force, $1,049,261. The Fund closed the year with gross admitted assets of $20,997,141.98; net ledger assets, $20,385,160.76; and $58,559,464 of insurance in force. In 1931, it wrote 1,324 policies for $5,149,787. It closed the year with 23,111 policies in force. Its premium income last year was $3,000,676.52, and its total income reached $4,039,534.79.

Among its disbursements during 1931 we find $503,486.34 for death claims; $476,005.90 for matured endowments; $1,143,051.08 for annuities and surrender allowances paid in cash and to purchase paid up insurance; $567,629.36 for dividends paid to policyholders; and $68,426.92 paid on supplementary contracts, etc. In a word the Fund fulfilled its obligations to its policyholders promptly and in full.

SKILLFUL MANAGEMENT

First-rate ability in the home office is accountable for these notable achievements. Executive skill is further evidenced in the careful investment of the Fund's large resources. It carries in United States Government, municipal and other bonds, $14,027,500. The book value of its stocks is $292,100. Real estate and real estate mortgages total more than $500,000. It also has $5,312.597 in loans secured on its own policies. A notably favorable mortality experience was enjoyed as a result of particular care in the selection of risks.

Such a record, in face of the unusual business depression through which we are now passing, will make most agreeable reading for the many friends of the Presbyterian Ministers' Fund and will doubtless win renewed congratulations for President J. Henry Radey Acker and the able men who are associated with him in the management of the company. ADVT.

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"Send 400 copies special delivery—"
Susan F. Hinman, Oberlin, Ohio

"Rush 100 copies at once—"
H. R. Zager, Whiting, Ind.

"Send me 100 copies—"
Miss Jane P. Williams, Howe, Ind.

"Send me 100 copies—"
Rev. G. Barrett Rich, Lebanon, Ky.

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Address.....

is to review the data compiled by the fact-finders who were with us last spring, and to draw it into focus for appraisal and recommendation to the missionary-minded laymen in America who called for and are paying for this research. The presence of such men as W. E. Hocking of Harvard, C. E. Barbour of Brown, Rufus Jones of Haverford, W. P. Merrill of Brick Presbyterian church, New York, together with the other distinguished members of the commission, should prove a blessing to Japanese Christianity as well as to the church in America which will soon be studying their recommendations for the future of missionary endeavor throughout the orient.

* * *

Christian Investigators Home from Shanghai

The group of Japanese Christians and missionaries who went to Shanghai last month to meet with a similar group of Chinese Christians and missionaries for fellowship and study of the factors making for peace in that distraught community, are now back in Japan and are reporting their unofficial findings. Surprised at the cordial reception given them by the Chinese, the group from Japan lost no time in ferreting to the bottom of conflicting reports and opinions. The secretary of the Japanese National Christian council reports as follows: "We found little difference as to the facts, but the interpretation of the facts differed. Nevertheless, no one will deny the tragedy of the modern war system in looking over the devastated area in the Chapei district and seeing the thousands of victims of both nations. . . . We are convinced anew that the Christians, and perhaps only the Christians, can well serve as the medium in such a delicate situation to bring about mutual understanding between different nationalities."

* * *

Petition Premier to Observe Treaties

Apropos of the attitude of Japanese Christians toward their government in relations with China and the rest of the world, the following paragraph of a memorandum delivered by the executive committee of the National Christian council to the premier of Japan is worthy of note: "As we look at the present state of confusion in international relations, we are grieved at the tendency that has arisen to regard our country as . . . a violator of the covenant of the League of Nations. We are eager that such suspicions should be speedily removed and trust that our government will take adequate measures to bring this about. We sincerely hope that they will make clear both at home and abroad that the attitude of our people is one of regard for the league, the nine-power treaty and the Kellogg pact, and we pray that in their spirit a speedy settlement of the present dispute may be found." T. T. BRUMBAUGH.

G. Campbell Morgan to Preach In London this Summer

Rev. G. Campbell Morgan, of Tabernacle Presbyterian church, Philadelphia, will visit London this summer; he will preach at Westminster chapel, where he was once pastor.

Methodists at Atlantic City

Episcopal Address Emphasizes Stand On Prohibition—Much Sentiment Favors Electing No New Bishops

(Special Correspondence)

ATLANTIC CITY, May 8.—The quadrennial general conference of the Methodist Episcopal church opened its sessions in the Civic auditorium, Atlantic City, N. J., on Monday, May 2. The bishops had held their semiannual meeting during the previous week, and several commissions and committees had been at work perfecting business which was to come before the chief executive, legislative and judicial body of the church. Sunday, May 1, was the real beginning of the month's proceedings, when senior Bishop William F. McDowell of Washington, who is to retire under the age limit at the close of this conference, preached to a great audience in the auditorium. His sermon centered, as his long ministry has done, on the person and significance of Jesus in this present world.

It was Bishop McDowell also who called the general conference to order at its first official session on Monday, May 2. The delegates, numbering about 850, with laymen and ministers in equal numbers, include some 64 women, the largest number of women delegates since women were admitted at all. One is the wife of Bishop Nuelsen. Three are wives of ministerial delegates. Several are from overseas—Finland, India, China, North Africa, Rhodesia and Switzerland.

The communion service with which every general conference traditionally begins was in charge of the 36 bishops, including two Negroes, one Indian, and one Chinese. The Argentinian bishop, recently elected, remains on his field. Dr. John M. Arters of Bangor, Me., was elected secretary. This is an office of great practical power; the secretary is really the executive officer of the conference. The bishops serve in turn as chairmen, but are without other rights of participation in the proceedings.

Bishops Resign

Bishop George R. Grose had sent in his resignation on account of broken health. Bishop Frederick Fisher, whose case is without precedent in the church, was thus referred to: "The secretary has received from the secretary of the board of bishops papers from Frederick B. Fisher, who has ceased to perform the duties of bishop." These "papers" will probably bring from the committee on episcopacy, to which they were referred, some plan by which a bishop who wishes to cease being a bishop, and does so cease, may do so without being left for a couple of years suspended like Mahomet's coffin, midway between the upper air of the episcopacy and the common ground of the pastorate. As is generally known, Dr. Fisher is now pastor of the Methodist Episcopal church at Ann Arbor, Mich., although his ecclesiastical status for two years has been neither epis-

copal nor pastoral, nor anything else about which church lawyers could agree.

Episcopal Address

The episcopal address was read on Tuesday, May 3, by Bishop William F. Anderson of Boston, who, with Bishops McDowell and Charles E. Locke of St. Paul, will retire at this conference under the age limit. The address was a voluminous and comprehensive paper, taking into its view a dozen major topics and many more of lesser importance. It is submitted to the conference much as the President's message is submitted to congress at the beginning of each session.

One bishop is always assigned to the preparation of this address, but it is freely discussed and frequently revised by the bishops as a whole. By consequence, it is both a composite and a compromise. It is the largest common denominator of the episcopal mind. To suppose that it is large enough to satisfy any one of them, including the presenter himself, would be to misjudge it altogether.

To the inquiring observer, this address is well worth study. It says, at the outset, "The problem of problems is to get the principles of Christianity put into practice." It seems to be assumed that Methodists are agreed on what the principles of Christianity may be, and the document proceeds at once to apply them in such various fields as evangelism, missions, education and the other activities of the denomination. No question is raised as to the possible need for any shift in the church's thinking, except as to method and the longed-for revival of a remembered zeal. No doubt is expressed, nor is there any suggestion that any of the underlying assumptions of the church's various employments are in any danger of successful challenge.

So far as it relates to the church's organized program, the address accepts fully the work now being done as that which ought to be done, and, where possible, strengthened and improved. If any are disturbed as to the church's theory of missions, or higher education, or possible social change that would compel the reshaping of existing philanthropies, their misgivings have no place in the episcopal address.

Industry, Peace, Prohibition

When it comes to the application of Christian principles "in certain aspects of our social life," the address speaks out with characteristic Methodist fervor, for four and a half pages on industrial inequities, for three and a half pages on peace and war, and for ten pages on temperance and prohibition. This is probably a rough approximation of the composite Methodist mind as to the relative urgency of these matters to the average church member. It may raise the question whether an episcopal address should be content to stay on that level. If in the nature of things it cannot be daring and experimental, surely it is not forbidden to look a little farther than everybody now sees.

And, on world peace, the horizon of the address seems singularly constricted. The bishops "would not seek to interfere with the consciences of our individual ministers and members. . . . Nor would we as a church seek to bind the consciences of our people with reference to possible future situations which may involve undue individualism or unworthy corporate pressure." And then the address declares against the commercial manufacture of munitions, against larger armaments and movements that hinder "external agreements which are calculated to decrease and finally to banish the war system." Just that; nothing more definite or prophetic. General Harbord has said as much.

The closing section of the address is a vigorous and earnest exhortation to combine the appeal of Calvary with the enduement of Pentecost.

Fraternal delegates have been heard almost every day. They come from Japan, Korea, and Great Britain, as well as from sister Methodisms in this country. The British ministerial delegate, Dr. Wilbert F. Howard, evoked applause by his declaration that the war guilt clause of the Versailles treaty must be revised. The conference is being asked by an influential group of delegates to speak out on that subject.

As always, the delegates are busy with many aspects of the elections, particularly as these relate to the number, if any, of new bishops to be chosen. The committee on episcopacy will present a report lowering by three years the age limit for retirement, so that at the general conference nearest his 67th birthday a bishop may retire, and at that nearest his seventieth birthday he must retire. A minority report will ask for a more flexible arrangement.

Reduction of Areas

Considerable support is being given to the proposal for a reduction in the number of episcopal areas, with a consequent reduction in the number of bishops needed. If this carries, the average age and certain retirement of numerous men will force more than a normal number of elections next time. This does not deter the "no more bishops now" advocates. They have in their favor the evident temper of the conference to postpone anything involving new expense, and to retrench at every point where present expense may be reduced. By the last week of the session this temper may become a fixed purpose, and may even work to the serious crippling of essential services.

On May 7, Dr. Ernest F. Tittle of Evanston, Ill., offered a declaration which the conference adopted with practical unanimity, to the effect that all future general conferences must be held in cities where complete absence of racial discrimination may be assured. This was not a criticism of Atlantic City, though a certain amount of segregation is in operation here, but a statement of policy for the future, in line with that already adopted by the Congregationalists and the Federal council.

The group of Methodist Advocates is getting thorough scrutiny. A proposal from the publishing executive, the powerful book committee, for three official papers instead of the existing six, does not seem likely to be accepted. The history of mergers, which produce diminished circulations, will be a potent factor in the action of the conference, for Methodists realize more than some other Protestant churches the denominational advantages of a chain of church papers competently produced and widely distributed.

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New Figures on U. S. Catholic Population

According to the new Catholic directory, the Catholic population of the United States is put at 20,236,391, an increase of 21,293 over 1931. The summary shows that in 1922 the Catholic population was 18,104,804, and in 1912 in was 15,015,569. The number of converts during the past year is given as 40,269, which is an increase of 741 over the figure reported for last year.

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England Retains Tax on Beer

Hope of Liquor Trade for Lowering of Duties Blasted—Mr. MacDonald's Health Gives Anxiety

(Correspondence from England)

LONDON, April 26.—There is a sad feature about Mr. Neville Chamberlain's budget introduced last Tuesday. There is no reduction in the beer duty. The brewing interests were so certain that 1d a pint would be taken off that many firms had bills printed and distributed announcing a reduction. In one club the price was even reduced in anticipation. And now all this trouble and expense have been wasted! The only satisfaction the beer drinkers have is that the tea drinkers are to have a duty put on their beverage, at the rate of 4d a pound on foreign tea and 2d a pound on tea from India and Ceylon.

Perhaps from the point of view of progressive opinion in this country, the greatest satisfaction about the budget is that tory opinion dislikes it intensely. Besides beer, they were confidently expecting a remission of income tax and the taxing of cooperative societies, while as ardent protectionists they anticipated a substantial dose of their own nostrum. Instead of this, Mr. Chamberlain announced the taxing, for the first time, of all pensions, the mere promise of an "impartial committee" to inquire into the cooperative society question, and a new order under the import duties act from which a revenue of £5,000,000 is expected.

It would appear that Lord Snowden and the liberal free-traders in the cabinet have had a moderating influence on Mr. Chamberlain's plans. They will undoubtedly speak strongly against the protectionist features of the budget, but having made their protest, the measure will go through. But their position cannot be any more comfortable than it has been during the past few months.

* * *

Mr. MacDonald's Health

However critical one may be of Mr. MacDonald's position at the head of his very amorphous government, everyone will have great sympathy with him in the difficulties he is undergoing and in the state of his own personal health. Overwork seems to be leading to a renewal of his eye trouble, but he has insisted on going to Geneva to take part in the renewed sittings of the disarmament conference there this week. No one doubts that the prime minister is really sacrificing himself to his onerous duties.

* * *

A Swiss on India

"If England made now the concessions in India which she will have to make in a few years' time—if, for example, Gandhi dies and the policy of non-violence should come to an end—the moral prestige of England abroad would increase, and she would have helped the peace of the world." This is the opinion of Prof. Edmond Privat, of Geneva university, who has just been visiting London after an extensive tour in India as an unbiased observer. Being Swiss, he said, he was able to get people to talk to him freely. "I made a point both of traveling always third class and talking with my fellow travelers," he said, "and of seeing also as many high-placed men as I could. I was not conducted on the tour, and was free, therefore, to go where I liked and to see what I wanted."

What he saw, among other things, was that the lathi charges, of which he witnessed many, are having the effect of "manufacturing enemies." "The mentality of the people," he said, "has never, I was told, been so antagonized before."

"I cannot help being surprised," M. Privat said, "after the reception which Mr. Gandhi was given in this country, that people in England do not seem to care about what is going on in India now. I thought the religious organizations would do something to make the world know that not all England approves of the measures which the government is taking in India."

* * *

The Shakespeare Memorial Theater

Opinions are divided concerning the new Shakespeare memorial theater at Stratford-on-Avon. The previous building which was mercifully, some of us think, burned down a few years ago has as its successor a modern structure in which irritating curves have given way to straight lines. Nevertheless, there is nothing but praise for the atmosphere and acoustic properties of the interior of the new building the prince of Wales opened last Saturday. Mr. Baldwin, who represented the prime minister, was as usual felicitous in his speech. "Universal as is Shakespeare's appeal, the Englishman in Shakespeare remains," he said. "Shakespeare went back to Stratford, after making his money in London, because he was an Englishman, and every Englishman, like a homing pigeon, goes back to the home of his birth. Every Englishman keeps in his heart that corner of the country in which either he was born, or in which, if he is unfortunate enough to have been born in a town, his parents or grandparents were born. The idea of a New Jerusalem with streets makes no appeal to me. The words that come to my mind are: 'He leadeth me beside the still waters. He maketh me to lie down in green pastures.' That is why Shakespeare went back to Stratford." Mr. Baldwin concluded that that was why, too, he could on this occasion say to the Americans present, "Welcome home."

* * *

The Late E. T. Scott

One of the most difficult tasks is for a son worthily to succeed a great father in his work. Yet quietly and unostentatiously, Mr. E. T. Scott, editor of the Manchester Guardian, whose death by drowning in Lake Windermere cast a gloom for thousands over last week-end, had carried on the mission of the great paper which was so largely the creation of the late C. P. Scott. "Mission" is the appropriate word to use in connection with the paper with which the Scotts were so intimately connected, for under their charge it has been

a real power for righteousness, not only in this country but the world at large.

Mr. Scott was an admirable complement to his distinguished father, and the paper gained weight during the years they worked together. The son had had practical experience with Lord Olivier in Jamaica and of the financial world in London, which helped to balance the idealist and prophet in "C. P." Since C. P. Scott's death on New Year's day there had been no change in the tone of the paper, and it looked as if the Manchester Guardian had many years before it of direction in the authentic "Scott" spirit. The hope for the future, now that both these men have been taken from us, is in the fact that they gathered around them a group of writers and journalists who are not mere staff, hired to express the opinions of their masters, but who themselves believe in the ideals for which the Manchester Guardian stands. The appointment of a new editor will be awaited with the greatest interest.

* * *

And So Forth

The finest set of early Christian manuscripts, second only to that in the British museum and outrivaling the collections of the national libraries of Paris and Berlin and of Oxford and Cambridge, has just been accorded a worthy home in the new Selly Oak colleges library at Birmingham. They have been collected by Dr. A. Mingana, late of the Rylands library, Manchester, and the building is the gift of Mr. Edward Cadbury of Birmingham. They consist of over 2,000 Syriac, Arabic, Ethiopic and Persian texts, going back to A. D. 500.

Dr. Garbett, bishop of Southwark, has been appointed bishop of Winchester in succession to the late Dr. Woods. He is one of the most practical and genial members of the bench of bishops.

The offices of the new Bristol Evening Post have been solemnly dedicated by the bishop of Malmesbury, the occasion probably being unique in the history of journalism.

The historic Savoy chapel in its little byway off the Strand, where it is even more completely overshadowed by modern hotel and office buildings than Trinity church in Broadway, is temporarily closed as unsafe.

Dr. Maude Royden, at a lunch of the British Commonwealth league, at which she was asked to describe the "Peace Army" proposals in which she has been associated with Dr. "Dick" Sheppard and Dr. Herbert Gray, said that a West African paper had recently stated that the "Peace Army" was sponsored by "a woman preacher, Dr. Maude Royden, who was professionally known as 'Dick Sheppard'!"

A young French officer, Capt. Etienne Bach, who has formed the Franco-German peace body known as the "Chevaliers de la Paix," is now on a visit to London. These "Knights of Peace" now include French, German, Italian, Swiss and Belgian members.

Dr. S. M. Zwemer is the most popular speaker at the religious "May Meetings" in London this year. He is taking part in the two biggest,-that of the British and Foreign Bible society and of the Church Missionary society, as well as in smaller gatherings.

HUBERT W. PEET.

Report Comity on the Increase

Denominations Now Cooperating in Philadelphia—Organize to Advise on Marriage Problems

(Correspondence from Philadelphia)

PHILADELPHIA, May 3.—"A study of ten years reveals to what extent the several denominations have practiced comity: Baptists 100 per cent, Evangelicals 66 per cent, Lutherans (Eastern Pennsylvania synod—the only Lutheran group that has practiced comity) 100 per cent, Methodists 86 per cent, Presbyterians 84 per cent, Reformed 100 per cent, United Presbyterians 100 per cent. We are making very splendid progress in this matter." So declared Dr. E. A. E. Palmquist, executive secretary of the Philadelphia federation of churches, in his 11th annual report at the annual dinner. "In the area between Girard and Vine and east of Broad," he continued, "where there are about 52,000 people, the Protestant churches of this city are spending $106,000 a year. They have slightly over 3,000 in membership and over 3,000 Sunday school scholars, but they are spending enough money to give each man, woman, and child in that area more than $2 apiece each year. A subcommittee of the committee of comity is now working over these data to see whether we are expending too much money in this blighted area."

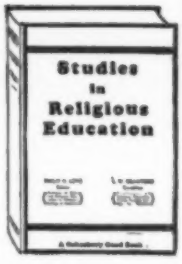
After two years of faithful leadership, Dr. J. Henry Harms, of the Lutheran Church of the Holy Communion, retired as president of the federation. His successor is Dr. Charles E. Schaeffer, president of the general synod and secretary of the board of home missions of the Reformed church. Dr. Palmquist was reelected executive secretary and Miss Mabel Butterworth assistant.

* * *

President Angell Warns Against False Economy

Practically all the Pennsylvania college presidents were present at the 20th anniversary of the Pennsylvania Public Charities association and heard Pres. W. W. Comfort, of Haverford, and Pres. J. R. Angell, of Yale. Pres. Angell insisted that if, through false economy, education is let down by dropping experienced teachers, a heavy price will be paid later through delinquency, etc. If the children are not adequately fed, tuberculosis and many other evils will result, for which a heavy social price will have to be paid. All institutions—school, hospital, press, prison, etc.—are so intimately interrelated that a letdown at one point is a potential injury to society at every other point.

Perhaps the climax of the gathering was the tribute paid to the president, Dr. Charles H. Frazier, that brilliant surgeon, whose birthday it happened to be. Mainly through his efforts (president from the beginning), this outstanding social agency has won a national reputation and enrols in its membership most of the leading public-spirited citizens of the state. A tele-



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gram of congratulation and appreciation was received by him from President Hoover, and letters from Governor Pinchot, Secretary Wilbur, and other state and national leaders.

* * *

Marriage Counsel Is Newly Organized

"Marriage Counsel" is a new enterprise of a religio-sociological nature, which has just been started in Philadelphia, as in New York, Los Angeles, and a few other cities. A large number of marriages, which, left to their normal course, would be wrecked, may be saved from the divorce courts, it is believed, through a better understanding of the psychological and physiological factors involved. A moderate fee to cover incidental expenses will be charged. Mrs. Stuart Mudd will be counselor, with Wednesday evening offices in Room 910 of the Professional building. The significant promise of this movement is its trend toward cooperation between the social workers and physicians and the clergy. Among the sponsors are: Rabbi W. H. Fineshriber, Rev. D. W. Gateson, Dr. F. B. Griffin, Rev. N. B. Groton, Dr. J. A. MacCallum, Rev. J. W. Twelves, Dr. Joseph Stokes, Jr., S. Burns Weston, Miss Betsey Libbey of the Family society, Mrs. G. B. Wood of the Y. W. C. A.

* * *

Dr. Kingdon Calls Prosperity The Golden Calf

"The present depression finds its root in our selfishness and in our desire to be fed fatly," emphasized Dr. Frank Kingdon, of East Orange, N. J., at the 6th annual dinner of the Wesley foundation for the Methodist student work at the University of Pennsylvania. "Instead of worshiping the golden calf by that name," he said, "we have called it prosperity and depended upon it. As long as you and I have hate and prejudice against any race or nation, it will do us no good to sign petitions for disarmament and peace." Rev. Harold F. Carr is director and Rev. Walter J. Leppert associate.

* * *

Pastors and Religious Educators Close Luncheon Conferences

"I feel that the nineteen thirties are to be a decade very different in religious trend from the nineteen twenties," prophesied Dr. Ralph W. Sockman, of New York, in discussing the pulpit's contribution to contemporary thought and action, before the pastors and religious educators luncheon conference at the Y. M. C. A. "The era of cold disillusionment is giving way to a new trust in spiritual forces. We are discovering that so-called realism was not reality. There is a new warmth apparent in contemporary drama, literature, and preaching. It is not yet safe to predict that 1940 will see a spiritual harvest, but it does seem safe to say that we are now in a spiritual springtime."

Prof. Hornell Hart, of Bryn Mawr college, closed on April 25 another successful season of these conferences. Appreciation was extended to Chairman E. H. Brewster and Secretary W. O. Easton of the committee for the exceptional season's program on: "The Christian Reconstruction of Our Social Order." Humanism, according to Prof. Hart, is the endeavor to realize now the fulfilment of human personality. Its challenge is the abandonment of supernaturalism. Mysticism repudiates logical analysis or objective verification. Otherwise we are open to any sort of delusion, like leaving one's beard uncut. Religion, for him, is rather tested spiritual insight. "Blessedness beyond death," he declared, "depends upon living together in creative love. Therefore, there is excruciating punishment for selfishness. Any time any soul opens to love, then the door opens to the path toward where people live in love."

* * *

And So Forth

Bishop E. G. Richardson on April 17 dedicated the new three-story $61,000 church school building of Wesley Methodist church, Bethlehem, Pa. Charles Daniel Brodhead is the new pastor, and Prof. H. G. Payrow of Lehigh university, general superintendent. This college-steel town church will have one of the finest educational equipments in the conference.

Three candidates for the Baptist ministry have been accepted by the Philadelphia Baptist union: J. Russell Dunlap, William D. Turkington, David O. Gruen.

Dr. M. S. Rice addressed the spring banquet of the Methodist social union on April 28. Bishops and general conference delegates were in attendance.

Of the seniors at Mt. Airy Lutheran seminary Paul C. Empie will go to the Prince of Peace mission, Carlton L. Heckman to Hope church, Charles C. Schlitzer to St. James' church, Chalfont.

Alba B. Johnson was host at a luncheon for representative Philadelphians to interest them in raising $300,000 for the Philadelphia Y. M. C. A.

Beginning April 25, for six successive Mondays at four in Holy Trinity parish house, Dr. Walter Lowrie is giving a series of lectures on "Our Crisis and the Theology of Crisis," in which the fundamental positions associated with the name of Karl Barth are appreciatively presented as our possible theology.

CHARLES DANIEL BRODHEAD.

Prof. Ward Writes About Russian Experiment

Prof. Harry F. Ward, who, with Mrs. Ward, went to Russia last September, recently visited collective farms and industrial centers in the south. They are spending the spring months in the Crimea, and will return to America this summer. The Christian Advocate quotes from an interesting letter written by Dr. Ward to a friend, in which he reports favorably on the success of the Russian experiment. He said: "Maybe it's still too early to evaluate the vast complex here, but not to describe the main currents and their course. Their trend is clear and definite when once you get hold of what is under the surface; and the whole thing rests on and is animated by a social philosophy. Even the youngsters are getting it, so they know where they are going. Make no mistake about that! All this stuff in our papers about this step or that meaning the inevitable return to capitalism is infantile nonsense. They are actually building socialism in this country and unless they get caught in a war I do not see what is to stop them."

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Finds American Schools Changing

Dr. Shillito Comments on Experiments on Campuses and National Reaction to the Depression

(British Table Talk)

OBERLIN, O., May 2.—I shall always see Oberlin in my inward eye, as it catches the light of a spring day. Today is not so much one day in spring. It is all that we know and love as springtide. The pear blossoms, the daffodils, the cardinal (a bird which does not visit Britain), the chestnut leaves and the sunlight—all are here. Oberlin is one of the many colleges which I have visited. I cannot write as Dr. Flexner writes of American colleges and universities; I can only record out of the whirl of memories an impression of freshness and energy, of daring experiments and fearless reversals of tradition, of splendid courage and hope.

I have not met with any who believe that the educational systems have reached any finality. Everywhere the assumption is accepted that the college is a camp of explorers on the march. Whether the camp is always moving together, it is not at all easy to say. Sometimes there is a suspicion that youth ought not to be carelessly exposed to interim stages, but on the whole it is thought best that youth should be initiated into the baffling situation out of which they must win their souls. In more than one place, and in Oberlin in particular, it is pleasant to discover that the place of learning is the place of song. It is built to music and here, both in a concert on Saturday, and in the beautiful service on Sunday morning, I could discover how much that means.

* * *

The Mood of The Hour

Is there anything that strikes a visitor in the mood of the present time in America? From the press, from books, and chiefly from innumerable talks with a host of frank Americans, I have certainly discovered a mood of anxiety which sometimes, in those who are on the borderline of disaster, comes near to foreboding and fear. But I have found nowhere any despair. Some of the exhortations addressed to the public strike one as likely to defeat their own end; there is little comfort for serious people in the appeal to put their faith in a blind economic determinism. "You are down now, but cheer up, depression today is always followed by a boom tomorrow." This does not carry much weight for those who go to the root of things. Everywhere I find a belief growing that no nation, even as an economic society, is saved, except in a saved world, and there is an impatience everywhere in the mind of youth with statesmen who will still think in the obsolete language of former days. And when youth is told that after depression comes a boom, he wants to know wherein a boom is any better, or in what way it secures for the people a richer life. Men do not want booms, but a system in which they can control the machines which they have made.

But there are many casualties. I stopped one day to read a notice outside a bank, recording that it was in the hands of a receiver. An old man stopped also, looking with alarm at the notice; he had just come down to draw out some money for his use, and he was clearly a poor man.

* * *

England Through American Eyes

When the British chancellor of the exchequer made his reference to the omission from his budget of both receipts from "reparations" and payments to America, it seemed to me at once a simple matter of bookkeeping, made necessary through the proposed Lausanne conference. It never entered into my head that Britain was thinking of canceling her promise, made by the Baldwin commission. I thought that the deductions drawn by some speakers, before any explanation could be made, were hasty; but the friends to whom I have spoken of the matter shared my own first impressions. I have found in many quarters a generous admiration for the drastic way in which Britain has met her financial crisis, and a confidence that she will not think of repudiation as a way out of her difficulties.

* * *

The British Correspondent of The Christian Century

Journeys end in America in friendly welcomes, and all the gracious hospitality for which her people are known. This has been my experience. And once more it is my duty—the editor will please not blue-pencil this—to record that everywhere I am received with respect for my connection with The Christian Century. It is always taken for granted that people not only buy this journal, but read it. Certainly it is a grateful experience to discover how many there are in every place to whom a writer in this paper can speak. I hasten to add that the editor need not be cast down by the thought that these readers agree with the paper at all times. He would be justly afraid if it were so. On the contrary, there are many with whom I have met who differ from the paper on some matters, but who nevertheless respect and read it; and an editor would much rather be read and cursed, than be unread and praised. I hasten to add that I have not heard such curses, but I have no doubt that in some studies they arise, Biblical curses, of course, from ministerial lips. I can testify, however, that The Christian Century offers to an American audience an instant welcome for its British correspondent.

* * *

And So Forth

I have never done justice to the wonders of New York. Not till I saw, in a leisurely way, its canyons with their heights and shadows, did I see what thrilling pictures they give. While at first sight a visitor sees the bewildering problems, he does not always see the splendid resources which are in the city to throw into the fight for its soul. I have had opportunities of knowing more of this inner life. To meet with the World Alliance people under the leadership of Mr. Fred B. Smith, to see the Federal council group, some of the Union seminary scholars, to chat with my old friend Dr. Jesse Jones in his home, to be in touch with the missionary leaders, and not least to see the new cathedral with my friend, Dr. Cadman—for all this and more I am deeply thankful.

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to me now since I have been able to see the land at leisure, being in a house beautiful, where is a chamber called peace. I missed seeing the Harvard "rag"—the biggest yet—and while I disapprove, as I should, of rags, I wish I had been an hour later outside to hear and see it.

There is an ancient prayer for protection against things that "go bump in the night"; the reference must be to a nocturnal train in America.

Next week I hope to visit Atlantic City, not for the sake of its amusements, but to take part in the quadrennial conference of the Methodist Episcopal church.

EDWARD SHILLITO.

Lafayette College in Centennial Anniversary

Lafayette college, Presbyterian school located at Easton, Pa., is celebrating its centennial this week, May 15-22. Dr. W. C. Covert, general secretary of the Presbyterian Board of Christian Education, delivered the opening address. The most striking feature of the celebration is an elaborate historical pageant, which is staged in the stadium on three successive nights with more than 1000 participants. The pageant pictures the French backgrounds of American civilization. Distinguished guests from France were expected, and Prof. Albert Bushnell Hart, Dr. John H. Finley and Prof. Dixon Fox are among the American educators scheduled to participate.

Boston Religious Weekly Observes 112th Birthday

The Christian Register, Unitarian weekly published in Boston, celebrated on April 21 the beginning of its 112th year of continuous publication.

Catholic Weekly Faces Financial Difficulties

During the past two months the Living Church, Episcopal weekly published in Milwaukee, has been promoting a financial campaign in the hope of being able to continue publication. And now the Commonweal, Catholic weekly of New York, presents an appeal to its readers, advising them that unless an indebtedness of $17,000 can be cleared, and an additional fund of $10,000 raised, it will be necessary to discontinue publication. Although the circulation of the Commonweal has increased considerably in the past two years, many older subscribers have been forced to cancel their subscriptions. Advertising has greatly decreased during the depression; moreover, many donations usually received from patrons have been withdrawn. Salaries have been cut, and other expenses reduced, but the continuance of this able magazine, which has had a remarkable career since its founding eight years ago, depends, the publishers say, on liberal gifts during this campaign for funds.

Dr. Truett to Give Lecture Series At Northern Theological Seminary

Dr. George W. Truett, of First Baptist church, Dallas, Tex., has accepted an invitation to deliver a course of lectures on the William Cleaver Wilkinson foundation at Northern theological seminary, Baptist school in Chicago, at some future date not yet determined. Dr. Kyle M. Yates, of Southern seminary, Louisville, gave the lectures this year.

Three Church Leaders Die

Throngs Attend Funeral of Dr. E. P. West of Houston—Churches in Oil Fields Show Activity.

(Correspondence from the Southwest)

WACO, Texas, May 3.—Death continues to claim some of the outstanding churchmen of this section. Three of the latest to fall were President P. W. Horn, Texas Technological college, Lubbock, teacher of the Methodist Men's Bible class there and distinguished lay leader; State Superintendent S. M. N. Marrs, who, in addition to his duties as head of public education, spoke often in the churches, and Dr. E. P. West, pastor Second Baptist church, Houston. Dr. West's funeral was most unusual in that it was attended by nearly 10,000 people, two services being held, one in the large church of which he was pastor and another in the city auditorium. The writer, a lifelong friend, directed both services, assisted by Drs. George W. Truett and J. B. Cranfill, Dallas, and Drs. Clovis G. Chappell and Harry G. Knowles, Houston. Dr. West was pastor to thousands outside his own church, being a great civic leader as well as active in the affairs of his denomination on state and southwide committees and popular in preaching in churches in the north.

* * *

Signs of Deepening Religious Interest

A glance at the map of immense Texas will enable the reader to understand why a visit to one of its extreme divisions is regarded by a correspondent as an opportunity to delineate some phases of religious life that might otherwise suffer neglect from lack of touch. I have just spent two weeks in evangelistic meetings with the large First Baptist church, Beaumont, in which 90 new members were recruited, 75 of them by baptism. Dr. J. H. Pace, who led in the erection of the half-million dollar church property, is rounding out seven years of successful pastoral labor, and is president of the United charities in his industrial and shipping city, a position which in these times puts one under heavy burdens. Nearby is the gulf city of Port Arthur, which, due to its several huge oil refineries, has one of the largest industrial payrolls in the nation. With reduced wages, limited days of work, and diminished laboring forces in the oil refineries, lumber and rice mills, this erstwhile prosperous section is finding it necessary for churches to revise their budgets a second time within a year. Otherwise it would seem as if the conditions have served to deepen the religious interest.

* * *

Kirby Page Holds Meetings

Kirby Page of New York has recently conducted a series of religious meetings in Texas Christian university, Fort Worth, which are reported by the president and dean to have been among the most helpful ever held there. Dr. J. K. O'Heeron, pastor Central Christian church, Waco, led in the annual Mother's day exercises there.

* * *

And So Forth

Another series of religious addresses which are attracting much favorable notice at this time is being given at the Texas A. and M. college by Dr. Allyn K. Foster of New York.

Dr. T. V. Neal, financial agent of Oklahoma Baptist university, has accepted the presidency of Howard college.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Devil's Lottery

(Elissa Landi) (Fox) Sensational and sophisticated story about four lucky winners of huge sweepstakes prizes, all weekending at the same country estate. Sudden wealth shown to bring unhappiness and disaster to all concerned. Neither skilful nor impressive, save bits of good character acting.

A: Hardly. Y: Doubtful. C: No.

Hell's House

(Junior Durkin, Pat O'Brien) (Capitol) Serious picture of the reform school problem, sincerely played and directed. Much human and dramatic value in little hero's misdirected devotion to a crook, as well as wholesome and stimulating propaganda on reform school conditions.

A: Rather good. Y: Good. C: Better not.

Partners

(Tom Keene) (RKO-Pathe) Lively and fairly wholesome western about the search for murderer of an old peddler; suspicion points to hero, but peddler's little grandson solves the problem. A bit above average of its kind.

A: Hardly. Y: Probably good. C: Probably good.

Racing Youth

(June Clyde) (Universal) Another auto-race picture with violent accidents for high spots. Heroine inherits auto factory, her maid mistaken for her—hence the comedy and discomfiture of the villain. Quite ordinary but probably harmless.

A: Mediocre. Y: Perhaps. C: Perhaps.

Strange Case of Clara Deane

(Wynne Gibson, Pat O'Brien) (Paramount) Heroine, devoted to incurably crooked husband, even to the point of taking long jail turn with him, and thus losing her own daughter forever, is beautifully played by Wynne Gibson. A depressing but appealing story.

A: Interesting. Y: Fairly good. C: No.

Trial of Vivienne Ware, The

(Joan Bennett) (Fox) The sensational newspaper and radio thriller, now screened for any possible further profits. Hectic murder-trial-mystery trying every device, old or new, to get a thrill. Much hokum, crude and noisy humor, but not sexy.

A: Crude. Y: Thrilling. C: No.

Wet Parade, The
(All Star cast) (M G M) Serious picturization of liquor question, pre- and post-prohibition drunkenness, the saloon and the speakeasy, the failings of prohibition enforcement, and the comedy and tragedy of it all. Finely acted. Will stir a lot of public thought pro and con prohibition.
A: Better see it. Y: Doubtful. C: No.

Woman in Room 13, The
(Elissa Landi) (Fox) Smoothly played divorce-and-trial story. The heroine, married to a contemptible husband, finally leaves him for the hero. Becomes innocently involved with philandering villain, but the proper ending is achieved. Some excellent acting in rather convincing story.
A: Fairly good. Y: Perhaps. C: No.

Best Recent Films for Family Audience

Explorers of the World
It's Tough to be Famous
Symphony of Six Million
So Big
Young America
Office Girl

Films of Special Interest for Adults

Arrowsmith
Broken Lullaby
Grand Hotel
Michael and Mary
Miracle Man, The
Tarzan the Ape Man

BOOKS RECEIVED

20,000 Years in Sing Sing, by Warden Lawes. Long & Smith, $3.00.
Human Sterilization, by J. H. Landman. Macmillan, $4.00.
A Syllabus and Synopsis of the First Three Gospels, by Walter E. Bundy. Bobbs, Merrill, $3.00.
Glimpses Through Life's Windows, by J. R. Miller. Peter Reilly, no price given.
The Golden Mountain, by Meyer Levin. Cape & Ballou, $3.00.
Hitler, by Emil Lengyel. MacVeagh-Dial, $3.00.
A Preface to Christian Faith in a New Age, by Rufus M. Jones. Macmillan, $2.00.
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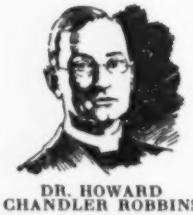

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